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The Pacific.

First Pure, then Peaceable; Without Partiality and without Hypocrisy.

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The Two Harvest-Fields.

"I had a dream, which was not all a dream":
Methought the reapers had retired to rest;
The night was wondrous still; the insect's hum
Was hushed; the air was balm; the harvest moon
Shone bright and clear upon the shocks of grain,
All yellow, bound, and for the garner ripe,
For fruitful showers and fost'ring suns had made
The burden great. The farmer's heart was glad,
As he would shout next eve the "Harvest Home."
Well pleased I gazed, when lo! a crowd approached—
A motley throng, by famine stricken sore.
Old men were there, and children thin and gaunt,
And mothers, maidens, bony, pale and faint,
Of diff'rent nations, tribes and tongues—Chinese
And Persian, and of India's torrid plains,
And moaning hamlets of the Emerald Isle;
But all with haggard hunger wan. In haste
They gather round the sheaves, and, kneeling, pray;
And as they heavenward roll their suken eyes,
Their features are transformed with vigor new;
The feeble limbs grow rounded, agile, free,
And strong and muscular the nerveless arm.
O'erjoyed, the mother clasps her babe, the sire,
Exultant, leads his child; on every brow
Sits Hope; bliss radiant beams from every face.
The phantom groups disperse, and low, sweet strains
Of music fan the air, like those once heard
On Bethlehem's plains afar; for He who sent
His Son to save is still the same who gives
His children bread.

But wand'ring in my dream,
The Spirit took me to another field
Mature, with equal signs of plenty blest.
I sat me down to wonder, worship, praise—
So glorious did the God of harvest seem,
So broad the bounties of his mighty hand!
But all at once the summer air grew chill,
Murky and dim with clammy vapors dank,
As not of earth, but from the nether world,
Or rankly steaming from some Stygian pool.
I looked upon the moon, and it was blood—
The very sheaves seemed all baptized in blood!
With horror overcome, transfixed I stood;
And soon a sight that made my spirit quail
Met my astonished eyes, for demons, imps,
Foul spirits with the sulphur still besprent,
Fiends fiery, leering mocking human woe,
Danced in high carnival around the sheaves.
"This field is ours!" they shouted, long and loud;
"We'll claim these treasures golden, rich and fair.
And to the vat, the still, the malt-house take.
From out this grain nutritious we will bring
Drink pois'nous, noisome, deadly, vile and dire;
Yet shall it sparkle, foam and 'move aright,'
And those who quaff shall thirst still more and more,
And hug the chains that meanwhile bind them fast.
In bloody traffic this shall sell for gold,
And rich and richer shall its princes grow
With evil gains. Let men the gold possess,
But know full well that on each glitt'ring piece
A burning spot shall be—of our dark world
The trademark fell—sad token of its shame!
So shall this bounteous harvest-field dismiss
Full many souls—once gen'rous, noble, pure—
All wrecked and lost to cavernous abodes
Within the realm of our infernal king."
Then, one by one, beneath the ground the fiends
Sank down. At once the air with bitter wails
Was rent—with groans most dismal, screams most wild;
With shrieks from mothers, fathers, widows, sons.
In anguish I awoke, and trembling looked
My chamber o'er and o'er, with terror whist,
Lest in my ear some beam aloud should cry,
And hidden timber, echoing, answer it,*
And utter forth the Scriptures' awful "woe."
In lowly supplication bowed, I prayed:
"O God, my heart make pure; keep clean my hands. —[Mrs. Horace Eaton.

*Habakkuk ii: 11.

Our Agent's Letter.

Dear Pacific: I was so unfortunate as to miss the dedication of the new church at Galt by one day, greatly to my regret. Externally the building is a gem of beauty, and the interior is tastefully arranged, but will present an unproved appearance after it has been calcimined or frescoed. Dr. N. W. Lane, for some time past State Secretary of the Young Men's Christian Association, ministers to the spiritual necessities of the congregation at this point in a most acceptable manner. The town is surrounded by a fertile country, the business element seems to be enterprising, and it will, undoubtedly, be an important commercial center, and a fertile field for Christian endeavor before many years elapse. At Lodi, a few miles south, the church has been established for several years, but the degree of interest does not seem to be as great as in Galt. The church building shows signs of neglect—windows broken out, lamps missing, etc., straws which are unmistakable indication of a lack of interest in the highest usefulness of the Society. A very neat parsonage has, however, been recently built, in which resides Dr. Lane, who has this church also under his care. A large proportion of the congregation was composed of young men on the evening service which I attended, and, though many of them were evidently unaccustomed to regular attendance on a place of worship, they were, in the main, orderly and attentive. Like Galt, Lodi will some day be an important inland town, the more so because of its being the terminus of the Sierra Nevada Narrow Guage Railroad. In the minds of some, there are visions of a not-far-distant time when this road will extend from the bay on the west to the Rockies on the east, and by its competition bring relief to that section of the country from the present burden of oppressive railroad rates. Both Galt and Lodi, and, in fact, nearly all the San Joaquin county, so far as my observation extended, are suffering from a certain condition of the surrounding agricultural country, of which I will speak later.

Thanksgiving week found me in Stockton, the county seat of San Joaquin county. Here Rev. John Kirby, a man of high intellectual and spiritual qualfications, has charge of a good-sized church, including in its membership many of the leading business men of the city. It was my privilege, during my stay, to attend a social given by a society of young ladies of the church—said society being designated by the mysterious title of "M. G.'s." The membership of this society thoroughly refutes the idea that ladies cannot keep a secret, for it has been in existence a whole year and no one outside the initiated know what is the meaning of the cabalistic letters. Some presume them to stand for "Missionary Girls," because the proceeds of their work are devoted to the missionary cause. Others, probably reasoning from a failure to discover the secret name, say the letters stand for "Mum Girls." Between the two opinions I have no means of deciding; but can only bear testimony to the excellence and interest of the programme, presented entirely by the members. I was also privileged to attend the Sunday-school, which, though small, is yet under the efficient superintendency of Mr. C. C. Keniston and the energy of a select corps of teachers, doing a good work. At a union Bible meeting of all the churches on Sabbath evening, in the interests of the California Bible Society, a large audience was present, and a collection of over fifty dollars taken up for the benefit of the Society. The Thanksgiving service was held in the M. E. church. Three of the resident pastors took part in the service, and the address, aside from the advancement of personal political preferences, was an able one. A collection was taken up at the close for the Ladies' Auxiliary Committee of the Young Men's Christian Association. Judging from the immense smallness—if you will allow the expression—of both audience and offering, the people of Stockton didn't consider that they had much to be thankful for. Judging, however, from the appearance of the city, the contrary must be the case. The city certainly exhibits more indications of prosperity, present and prospective, than any I have yet seen outside of San Francisco, and in my judgment it will soon become the second city in commercial importance in the State. With its natural advantages of location, as the outlet and supply depot for the great grain-producing San Joaquin valley, I do not see how, under ordinary circumstances, it can fail of such a result. Only the lack of enterprise on the part of her own citizens can prevent it. A deep-water canal to the bay, or the dredging of the river so as to allow heavy-draft vessels to ascend to the warehouses of the city, for the purpose of loading and unloading cargoes, is an essential to this end, and, of course, the accomplishment of such an undertaking must depend upon the interest taken in it by the citizens. I have no doubt, however, that the enterprise that already carries on some of the most important manufacturing establishments in the State will also push all the requisites for the most rapid growth to a successful termination. A. G. S.

Obituary.

Murphys, December 12, 1884.

Dear Pacific: Last Friday, the 5th inst., was a very sad day with us at Murphys, and days of sadness are likely to follow.

Mr. Henry Curtis, son of Charles and Catherine Curtis of Murphys, was instantly killed by a cave in the Oro Plata mine at this place. He was born here a little more than twenty-two years ago, and all his days had been passed in this community. He was the youngest son of the family, and the only one remaining at home, and from infancy had been the idol of his mother. The wealth of that mother's affection he returned by a faithful and exemplary life that endeared him to the whole community.

Some three years ago, through the influence of Mrs. Harriet Rhodes and under the ministry of Rev. J. A. Jones, he made a public profession of faith in Christ, and was received into the fellowship of the Congregational church here. His whole life since then gave clearest evidence that he was united with the Lord and a partaker of his spirit.

We shall miss his cheerful, hopeful, happy and consecrated spirit in the prayer-meeting, in the Sabbath-school, of which he had just been chosen Assistant Superintendent, and in all the work of the church, in which he was ever faithful. "What I do thou knowest not now, but thou shalt know hereafter." (John xiii: 7.)

A. O.

After Vienna girls leave school they go through one or two years' teaching in the kitchen, in order to render themselves independent of cooks.

Washington Letter.

Washington, Dec. 8, 1884.

The first week of the second session of the Forty-eighth Congress passed without exciting or memorable incident. President Arthur's last message was received and read. Marshall Wright of Ohio was impeached in connection with the Cincinnati October election, and an investigation of the matter agreed upon. New bills were offered, and a discussion on the Inter-State Commerce bill ran for several days. After four daily sittings, Congress grew weary, and rested from its labors until to-day.

But the chief interest centers in the political rather than in the legislative outlook. Just now the filling of two seats in the United States Senate, one from each of the great States of New York and Pennsylvania, is exciting attention. Senator Cameron will probably be returned from the latter State, now that his health is better; but what the complicated situation in New York may develop cannot be predicted. President Arthur would like the seat, but, of course, his present position forbids him from active or personal candidacy. For several days a number of his prominent New York friends have been guests at the White House, and part of each day in conference with Mr. Arthur. It is understood that he is not willing to go into a scramble for the Senatorship, nor to have his name mentioned as the candidate of a faction. Consequently, he has not decided what course to advise his friends to pursue. Andy Johnson, you remember, went to the Senate after the expiration of his Presidential term; and should Mr. Arthur do the same, there would be the strange coincidence of two ex-Presidential Senators, both of whom attainted the Presidency through the accident of assassination.

There seems to be an unusual desire among the Congressmen who will not return next year that this shall be an active session, and each is determined to push forward his favorite measure. It is not known yet that any tariff legislation will be attempted. Mr. Holman of Indiana thinks that the tariff could be destroyed gradually by a series of attacks, each directed against a single detail of the system. The feeling in the House in favor of free sugar, or, as Senator Vance would say, free "sweetnin'," has been gaining strength for several years, and the session is not likely to end without an effort to remove or to greatly reduce the duty on that commodity. On the Republican side of the House there is an overwhelming majority in favor of a repeal of sugar duties. A Northern Democrat said yesterday that the people of the United States had been chained long enough to sugar planters, and that it would be better economy to send them all to New York and to pay their board at a first-class hotel than to continue the present policy.

Among the bills introduced into the Senate during the past week was one suggested in the President's message, to give General Grant a pension of $5,000 a year for life, to date from March 4, 1877. It is understood that General Grant is in poor health, and that his son Fred was in this city a few days ago, seeking an appointment for his own support. These things cause a feeling of sympathy for the ex-President. But prominent Congressional friends of General Fitz-John Porter say the bill cannot pass the House this session. After the inauguration of a Democratic President they say General Porter's friends will not oppose pensioning General Grant, provided the Republican Senate does not oppose the relief of General Porter.

Congressman Robinson of New York, who is noted for his attacks on foreign princes, potentates and powers, offered in the House a resolution providing for a return to the simplicity of a Jeffersonian inauguration. It prohibits the erection of triumphal arches and the display of bayonets in Washington on inauguration day, and provides that only the Chief Justice shall accompany the President-elect, on foot, or in a plain carriage, drawn by not more than two horses, and without decorations or livery, to the Capitol. Mr. Robinson's political life ends on the 4th of next March, and it has been unkindly hinted that this is the reason why he thinks a flourish of trumpets or jubilation on the 4th unsuitable to his state of mind.

At last the Washington monument has been capstoned and apexed. On Saturday, at a height of 550 feet above the base, in a drenching rainstorm, these last touches were given to the highest structure of human hands. When it was finished the "star-spangled banner" was unfurled at the summit, at a point still fifty feet higher up, and a battery close by thundered in response. That was all. Imposing demonstrations have been reserved until the 22d of February.

Vegetarian Diet.

MEDICAL AND SCIENTIFIC TESTIMONY IN ITS FAVOR

Ray: "Certainly, man by nature was never made to be a carnivorous animal, nor is he armed at all, for prey or rapine, with jagged and pointed teeth, and crooked claws, sharpened to rend and tear; but with gentle hands, to gather fruit and vegetables, and with teeth, to chew and eat them."

Professor Owen: "The apes and the monkeys, which man nearly resembles in his dentition, derive their staple food from fruits, grain, the kernels of nuts, and other forms in which the most rapid and nutritious tissues of the vegetable kingdom are elaborated; and the close resemblance between the quadrumanous and human dentition shows that man was, from the beginning, adapted to eat the fruit of the trees of the garden."

Linnæus: "This species of food [fruit] is that which is most suitable to man, which is evinced by the series of quadrupeds, analogy, wild men, apes, the structure of the mouth, of the stomach, and the hands."

Bell: "It is, I think, not going too far to say that every fact connected with the human organization goes to prove that man was originally formed a frugivorous animal * * * This opinion is principally derived from the formation of his teeth and digestive organs, as well as from the character of his skin, and the general structure of his limbs."

Haller: "This food, then, which I have hitherto described, and in which flesh has no part, is salutary; insomuch that it fully nourishes a man, protracts life to an advanced period, and prevents or cures such disorders as are attributed the acrimony or grossness of the blood."

Dr. G. Cheyne: "For those who are extremely broken down with chronic disease, I have found no other relief than a total abstinence from all animal food, and from all sorts of strong and fermented liquors. In about thirty years' practice, in which I have (in some degree or other) advised this method in proper cases, I have had but two cases in whose total recovery I have been mistaken."

Dr. Carpenter. "We freely concede to the advocates of vegetarianism that, as regards the endurance of physical labor, there is ample proof of the capacity of what is commonly called 'the vegetable regimen,' that is, abstinence from flesh meat, to afford the requisite sustenance. * * * We are inclined, then, to believe that a purely vegetable diet, if it contains a due proportion of oleaginous matter, is capable of maintaining the physical powers of the body at their highest natural elevation, even under the exposure of the extreme cold."

Dr. Cullen: "I am firmly pursuaded that any man who, early in life, will enter upon the constant practice of bodily labor and of abstinence from animal food, will be preserved entirely from gout. * * * The cure [of rheumatism] requires, in the first place an antiphlogistic regimen; and particularly a total abstinence from animal food, and from all fermented and spirituous liquors."

P. S.—The following may be mentioned as having been, entirely or partially, adherents of vegetarianism: Daniel, Pythagoras, Socrates, Plato, Epicurus, Plutarch, Newton, Milton, Swedenborg, Wesley, Howard, Franklin, Shelley, Lamartine, Rousseau, Sir Richard Phillips, Ritson, Brotherton, General T. Thompson, and many others.

"Athena."

Revivals.—Judging by our Eastern exchanges, there seems to be a quite general expectation of special religious interest in the churches this winter. At several public and ministerial meetings there have been papers read bearing on subject of revivals and the modes of the Holy Spirit's operations. Rev. Geo. H. Leavitt of Cambridge, Mass., wrote in the *Congregationalist:* "There is a general expectation among our churches of a revival of religion. The following considerations furnish grounds for such an expectation: (1) The long time which has now elapsed since a general work of grace; (2) the alarming signs of religious declension; (3) the renewed attention which has been called to the doctrines of grace; (4) some remarkable providences in local revivals. Another reason of great import is this spirit of expectation, so widely diffused, and, in many hearts, so intense." The *Congregationalist* of November 20th said editorially: "There is good evidence just now of specially widespread and eager longing and labor on the part of our churches throughout the land, for the reviving presence of the Holy Spirit." We trust that these hopes may be verified, and that our California churches may share in the blessing. Let us all, ministers and Church members, inquire whether we are ready to welcome a visit from the Divine Agent in a work of grace and are "preparing the way of the Lord." We are glad to know that the topic for discussion at the next Monday Club is in the line of the Spirit's work.

General Grant has declared in a letter that he could not accept the pension it has been proposed to give him. This is in keeping with his character and does him honor. What he would probably agree to would be a place on the retired list of the army, with full pay of the General of the Army. The country owes him this courtesy and aid, and can do nothing less than this for the man who broke the back of the Rebellion.

An editor writes a friend: "I support my reputation by publishing a newspaper, and my family by sawing wood."

The Woman's Board of the Pacific.

President, Miss Lucy M. Fay, 1312 Taylor Street, San Francisco.
Treasurer, Mrs. R. E. Cole, 572 Twelfth St., Oakland, Cal.
Mrs. H. E. Jewett, Foreign Secretary and Editress of "Column," Hopkins Academy, Oakland, Cal.
Mrs. S. S. Smith, 1704 Geary St., San Francisco, Recording Secretary.
Mrs. J. H. Warren, 1526 Eddy St., San Francisco, and Mrs. I. E. Dwinell, Pacific Theological Seminary, Oakland, Home Secretaries.

The Minneapolis Anniversary.

[We are indebted for the following interesting account of the anniversary of the W. B. M. I. to Miss May Severance, former Treasurer of the Cephas Auxiliary, First Congregational Church, San Francisco.]

To give an account of all that I saw and heard during the meetings of the W B. M. T. is no easy task, but I must tell you about them as best I can. Wednesday was "Children's Day," and after several touching eulogies were read on Miss Green, the children belonging to the Missionary Band marched in and were seated, and Miss Spencer of Turkey addressed them. She looked quite young and was intensely interesting. She had with her an Armenian girl in costume, and she explained the different parts of her apparel; afterward dressing her as a bride, and telling what forms and ceremonies a child was obliged to go through with to be married. This girl was but twelve years old and was already betrothed, a blue apron which she wore being a sign of this.

Miss Spencer read in Turkish, and also showed the children Turkish dolls, cradles and beds, and on one little boy in the audience she put a Turkish jacket of bright scarlet. This greatly amused the children, as it had no shape and was rather tight for the little fellow. Miss Dr. Ogden of India then spoke to them, and was enthusiasm itself. She said that if any of them were anxious to do the greatest good that was possible for a human being to do in the world, they must go as a missionary doctor, for then they were not only able to minister to the souls of the heathen, but to their bodies also, and a physician might have access to homes in which a missionary would not be allowed. She told many sad stories of India life, but longed to be back there again at her work. Miss Pinkerton of Africa afterward spoke, and told of the girls she had taught in India. She was a very small, delicate-looking lady, and was obliged to give up her work and come home on account of ill-health. She also said that the two missionaries who were left in care of the home were losing their eye-sight and would be obliged to leave within a year, and there was no one to fill their places—she herself not being able to return. There are twenty-seven girls in the home, and all are Christians. After she had spoken, Mrs. Baird—the lady who presided at the meetings—said she thought the children would never again say that they had not heard a real, live missionary speak. Methods were then discussed as how to interest children in their little societies, and several ways were mentioned.

Thursday morning found me again on my way to church. At that meeting Mrs. Green of Constantinople spoke, and she had with her a Turkish lady dressed in the costume. It was bright red; and her shoes were also red, with peaked, turned-up toes. She wore a white veil under her chin, which came to her nose, and was also bound around her head and forehead down to her eyebrows, leaving only her eyes in sight. At the the request of Mrs. Green she sang, "Precious Jewels" in Turkish, and had a very good voice. Then, when she was asked if she would like to address the ladies, she pushed her veil down below her mouth, and made a most earnest appeal to the audience to pray for her and her sisters in Turkey. She herself was one of many wives; and, although her husband was kind to her when first married, he had since taken others more beautiful, and she and her children were cast aside. She thanked God that he had sent this dear missionary to educate her, and to teach her of one to whom she could go in her troubles and find relief. She spoke English as well as an American, and expressed herself beautifully.

Mrs. Green has been sixteen years in Turkey. A lady then gave an account of the first Woman's Board meeting, and said that now there were twelve hundred and forty-eight branches, and that during the fifteen years of its existence one million and a half dollars had been given by women.

The Secretary of the Minnesota branch here got up, with a very beaming face, and announced that their treasury was full to overflowing. The sum of thirty-six hundred dollars pledged to the general fund had been increased to forty-one hundred and thirty-two dollars. This was raised without special effort.

In the afternoon the subject was "How to Interest Young Ladies," and Mrs. Baird requested all present to come forward. We then heard many good reports on the young ladies' branches. There are now one hundred and eighty societies, with a membership of ten thousand, and they have raised this year about four thousand four hundred and eighty-nine dollars.

Miss Barns from Marash College, Turkey, addressed us, as did Miss Pinkerton again.

Miss Bissell, who was born in India, and whose parents are missionaries, gave us the life of a Hindoo woman in costume, using the first person in speaking. She told a most pathetic story, and one could hardly believe that she was not the person described. She told of her home, had names for her husband, children and relatives, saying that when the missionary came and she longed to ask her about Jesus, then friends would keep her locked up. Her story was so real it brought tears to many eyes.

At the close of this meeting Mrs. Baird asked all missionaries, their parents or children to come up on the platform. There were quite a number of them, among them Mrs. Cathcart, to whom I afterwards spoke. I was introduced to Mrs. Baird, who seemed a most lovely lady. I told her where I was from, and that our President, Miss Fay, had asked me to attend the meetings, which I had enjoyed very, very much, and I considered myself a very privileged person to be able to be present. It was quite dark when I started for home, but I felt fully repaid for having sat there so long with none but strangers about me, and as if I wanted to tell every one how much I had enjoyed it. I felt I was equal to teaching all the heathen in the world. At any rate, I determined that when I came home I would go to work in good earnest, and do something to raise money for so good an object.

Appeal for Subscribers to "Life and Light."

Permit a word in reference to *Life and Light.* It is an invaluable help to every one who desires to know what women are doing in the foreign missionary work. Auxiliaries in remote places, where fresh intelligence is difficult to obtain, may have interesting meetings by the use of "our column" in The Pacific and the delightful pages of this magazine, which give an outlook over the whole world. We owe a full subscription list to the publishers at Boston who favor us with a representation in these pages, thus adding to their expense and care. Please send the price, sixty cents, to Mrs. H. C. Carlton, 318 Taylor street, San Francisco, giving full name and address, and welcome *Life and Light* every month in 1885. L. M. Fay.

San Francisco, December 12, 1884.

Upper Columbia Association.

The third semi-annual meeting of the Upper Columbia Association of Congregational Churches was held at Sprague, W. T., December 2d and 3d. The meeting was not large (only six of the fifteen churches in Eastern Oregon and Washington being represented), still it was highly enjoyable and profitable.

The church at Sprague has recently completed and dedicated a house of worship costing about $3,000, which, for comfort and beauty would do credit to a far older and stronger society. In this house the Association found a pleasant place of meeting.

Rev. N. F. Cobleigh, General Missionary for Eastern Oregon and Washington Territory, was elected Moderator. Rev. J. L. McCollum of Sprague gave the address of welcome. The opening sermon was preached by Rev. J. B. Renshaw of Spokane Falls.

Some of the questions discussed were: "Are Revivals Desirable, and How Can They be Secured?" "The Relation and Duty of the Church to the Sabbath-school," "Duties of the Pastor to the Church," etc.

Among the principal features of the meeting were an address by Rev. Cushing Eells, D.D., of Cheney, on the "History and Aims of Whitman College," of which institution he is the founder; also an address on "Congregationalism," by Rev. N. F. Cobleigh; and the discussion by Deacon G. R. Andrus of Cheney of the question "How Can the Church be Most Helpful to the Pastor?"

An earnest spirit characterized all the meetings, and the discussions were very suggestive and stimulating. Among others, the following resolutions were adopted:

Resolved, That we, ministers and delegates of the Upper Columbia Association of Congregational Churches, are sincerely grateful for the present prosperity and usefulness of Whitman College, under the able superintendence of President A. J. Anderson; and

Resolved, That we do heartily commend the faithful and self-sacrificing efforts of Rev. Cushing Eells, D.D., and of Mrs. N. F. Cobleigh, to secure funds for the endowment and equipment of this young but deserving institution of Christian learning. F. V. Hoyt, Sec'y.

After a reader has made a long journey to some far-off and distant article, he often wishes he had staid at home and spent his time in reading something he could digest and appropriate.

The four Gospels are used as a reading-book in the public schools of Greece.

Our Benevolent Societies.

BY REV. J. C. HOLBROOK, D.D.

[A paper read before the General Association of California, by appointment, October 9, 1884.]

It is an inestimable privilege to dwell on earth in this age of the world—this nineteenth century. Never was life so well worth living as now, whether we regard the sources of enjoyment which we possess, or the means of personal improvement, or the opportunities for usefulness afforded us. It is better to reside in these United States than to have been a citizen of Rome or Greece in their palmiest days. Fifty years of life now are worth more than the centuries of men before the Flood—even the 969 years of Methusaleh. There has been no period since the world began when men could learn as much, enjoy as much, or do so much good as now. If life be measured by its opportunities and achievements, it is longer now, or may be made longer, than ever before since Adam passed from the plastic hand of the Creator.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

When I consider how many channels are open to us through which we may exercise our benevolence and employ our abilities of every kind for the glory of God and the good of man, I am amazed at the fertility of contrivance manifested by Christians and philanthropists. It is the age of inventions, not more in the arts of life than in plans for the development and exercise of benevolence. There is no excuse now for a useless life.

And not only is there every facility for doing good to those immediately about us and in ways never thought of in past ages, but we can make our influence and abilities tell through a world-wide field. By co-operation with others, in the great benevolent associations which so remarkably distinguish our times, we may reach the dwellers in every part of the globe with our beneficence. We may expand the idea of the poet, and say—

"No pent-up Utica contracts our powers,
But a whole, boundless world is ours."

Rev. Dr. Thomas Scott, the well-known commentator, once, on rising to address a foreign missionary society in London, said: "Mr. Chairman, I love these great societies; they give us such long arms."

Yes, by means of these modern co-operative associations for doing good we may embrace the whole race of man in the arms of our benevolence. In connection with them every Christian, whatever may be his position or ability, may, by his prayers, efforts and contributions, reach out to the ends of the earth and benefit the dwellers on every continent and all the islands of the sea, as well as in every portion of our own land. And how the railroad, the steamship and the telegraph increase our power and render us near neighbors to all mankind.

Nor is our own denomination behind others in enterprise and fertility of contrivance of schemes for propagating the gospel and blessing the world—in fact, we may be justly proud of the distinction of having been the first body of churches in America to enter the foreign missionary field. And no denomination has exceeded or, I believe, equaled us hitherto in the amount of our contributions of both men and money for benevolent purposes, in proportion to the number of church members. And first in our order of time among our benevolent societies is the

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The incipient movement for its formation was among some young men in Williams College, in Massachusetts, in 1808. They became inspired with zeal to carry the gospel to the heathen, but when they first proposed to do so it was regarded as extremely doubtful whether they could be sustained by our churches, and a delegation was actually sent to England to inquire if additional aid could be had there in meeting the expense.

The first annual meeting of the Board, after its incorporation, was held in the parlor of the pastor of the church of the little moral town of Farmington, Conn., and the total amount of contributions for the work in the first year was about $900. Now the annual meetings are thronged by thousands, and it is difficult to find a city that is able to entertain those who wish to attend; and the annual tribute to the treasury is over half a million of dollars.

The Board has been most remarkably blest in its work. Its missions are in all quarters of the unevangelized world, its laborers have been unsurpassed in zeal and ability; it has had a succession of most able and devoted officers, and its financial affairs have been most carefully and economically administered. Not a dollar has ever been lost, and the ratio of expense in administration has averaged only about six per cent. of the receipts, so that about ninety-four per cent. of all contributions to its treasury has gone directly to the prosecution of the missionary work.

The total of receipts during the past year has been $588,353.51. Of this amount $428,851.40 are from donations, a larger sum than has ever before been received from that source in one year. Of this amount $237,925.50 came from churches and individuals, $149,030.56 from the Woman's Boards and $5,908.83 (for the mission-school enterprise) from Sunday-schools, and $35,986.42 for the *Morning Star*, mainly from children and youth.

The number of the Board's missions is 21; stations, 79; out-stations, 747; ordained missionaries, 158; physicians, male and female assistant missionaries, 254, a total from this country of 429. Native pastors, 142, and other native laborers, 1,679, a total of 1,821 natives. Whole number of laborers, 2,260. Churches, 292; members, 21,176; added during the year, 2,371; whole number from the first, 91,694; high schools, theological seminaries and station classes, 50; pupils, 33,860.

The most important auxiliaries of the Board are the "Woman's Boards of Missions"—the Eastern with headquarters at Boston, the Interior at Chicago and the Pacific at San Francisco. Through these the women of our churches have proved most valuable helpers in the way of raising funds, providing female missionaries and assistants, and training the young with the missionary spirit. This last is by no means the least important of the functions of this Board.

The Eastern and Interior Departments were organized in 1868, and that of the Pacific in 1873. The total amount of contributions to the treasury of the American Board from the Woman's Board has been in each five years as follows: To 1873, $176,660.50; to 1878, $481,417.43; to 1883, $682,607.12, in all $1,449,138.59; besides at least $150,000 that went directly into some permanent investments, like the Constantinople Home, and did not pass through the treasury of the American Board. The *first* year the amount was $9,000, the last $682,000!

There has been a steady growth, as will be seen, and already a most noble record has been made, showing what a power for good there is in such an organization for female effort. There ought to be an auxiliary of the Woman's Board in all our churches.

The Pacific Board raised more money in proportions to the membership of our churches than did either that of the Interior or that of Boston. The amounts were 96, 60 and 76 per member. Next in order of formation is

THE AMERICAN HOME MISSIONARY SOCIETY.

It was organized in New York City in 1824, and originally embraced our Presbyterian brethren. But some years ago they withdrew, and since then our denomination has sustained the Society alone. The object of this Association is to aid in the thorough evangelization of our own land. It helps to build up the waste-places in the old States, and to plant new churches and Sabbath-schools in all our new settlements, and it aids in church extension in our cities.

The whole number of ministers employed in its service the past year has been 1,342, an increase of 401 over the previous year. Of these 84 have been on this Pacific Coast. One hundred and forty-nine new churches have been organized, and 52 have assumed self-support. The total amount of pecuniary resources has been $429,814.

But there is imperative need of enlargement to keep pace with our augmenting population and rapidly expanding settlements. There should be a steady increase of laborers and a corresponding increase of contributions. At no distant day the receipts into the treasury should be a million of dollars.

Nearly all the newly organized churches west of New England have been aided by this Society. And it should be especially dear to us on the Pacific Coast for what it has done for us. Our appropriation from its treasury this year has been $19,000, besides what is contributed by California churches.

Closely connected with the American Home Missionary Society is the kindred one—,

THE AMERICAN CONGREGATIONAL UNION.

The object of this Association is to aid churches in erecting houses of worship and securing parsonages. A church cannot be said to be established until it is housed. It must have a home—a building in which to worship and gather a permanent congregation and Sabbath-school. Nor until this is accomplished will it be regarded as a permanent institution in any community.

It also needs a parsonage to aid it in securing and sustaining a pastor. No church is a complete institution without both a house of worship and a parsonage, and in many cases a little timely help will secure both, which, without aid, could not be obtained.

The total number of houses of worship which have been erected and paid from church-building funds since the adoption by the Congregationalists of the plan of raising contributions for this object has been 1,406 in forty-eight States and Territories, or more than one-third of the whole number owned by our 4,016 churches, and there are still 593 churches that have no edifices for public worship, and 2,775 that have no parsonage.

Ninety-two churches, or one in fifteen of the whole number aided, have refunded the whole amount given or loaned to them, besides several thousand dollars that have been repaid from the Albany and Forefathers' Funds, and others have been and are still making annual contributions to the Building Fund. The aid afforded in securing *parsonages* is in the form of loans, to be returned and used again in other cases of need.

The total receipts for the building fund of the Union year before last was $100,000, and last year $105,000, and this year the effort is to secure $200,000, which is none too much to meet the exigencies of the case.

THE AMERICAN MISSIONARY ASSOCIATION

Is another very prominent organization. Its object is to give the gospel and *the means of education* to the nearly five millions of freedmen in our country, as well as to our North American Indians and the Chinese within our borders. No language scarcely can exaggerate the importance of this work, especially among our negro population. It is both patriotic and Christian, is far-reaching in its influence and pressing for enlargement. The demands upon the Association far exceed its resources. Its management hitherto has been both cautious and economical, and it has been steadily gaining confidence, not only in the North, but in the South, where, at first, it encountered jealousy and suspicion from many of the whites.

The colored population in the late slave States constitute a portentous cloud upon our national horizon, unless the objects sought to be accomplished by this and other kindred societies is energetically and successfully pushed. This population has been aptly called "the blind Samson" that, if neglected, will assuredly pull down the pillars of our Republic and bury themselves and us in the ruins. This people must be enlightened and evangelized, not only for their own sake, but for the sake of our country. They are increasing in numbers far more rapidly than the whites. If fitted for citizenship, they will be valuable factors in working out our national problem and in helping to evangelize the land of their ancestors.

Of the work of this Society for the Chinese on this Coast I need not speak, as we had the subject so fully presented yesterday. It is a noble and Christ-like work, and evidently has the blessing of God upon it. Nor have I time to specify what it is doing among the Indians.

The following is an extract from the annual report rendered at Salem for the year just closed:

The total receipts have been $287,594.19; collections and donations, $223,034.77; legacies, $64,559.42; making an increase over last year of $36,834 21 in collections, and a loss of $61,897.31 in legacies, or a total loss of $24,973 10. The expenditures for the year were $301,928.37; debt, September 30, 1884, $13,785.86. There have been received $9,000 for the Theological Endowment Fund of Howard University, and $1,000 for the Hastings Scholarship Fund of Atlanta University.

The educational work in the South has been undergoing a process of adjustment to the enlarged accommodations furnished by the gifts of Mrs. Stone and others. The new buildings are none too large, but have been filled as soon as opened, and still larger accommodations are greatly needed.

The total number of students this year is 9,758, as against that of 8,052 three years ago. The number of teachers this year has been 319; the chartered institutions, 8; the high and normal schools, 14, the common schools, 43.

In the line of professional education, the theological department of the Howard University, supported and directed mainly by this Association, reports 39 students; Talladega College reports 10 theological students; Fisk University, 10; Straight, 14, with 55 law students.

It is a prime purpose of all our institutions to raise up school teachers. To this end, in the normal schools and in the normal and classical courses of the colleges, provision is made for regular instruction and training in *didactics*, that is, school economy; in *practical teaching* under criticism, and in *pedagogics*, the science of teaching.

During the year six new churches have been organized; seven new places of worship secured, and three parsonages

The number of our churches at the South is now 95. Total membership, 6,420, an average of 67. The total additions for the year are 1,092; on confession of faith, 914. Sabbath-school scholars, 13,150. Raised for church purposes, $10,660.58; for benevolence, $1,020.51

Of the 76 pastors who have served these churches 23 were from the North, including those who also serve as professors in the colleges, and 53 of them have been raised up at the South in our institutions, while as many more have been furnished to other denominations. Next in order of importance is

THE NEW WEST EDUCATION COMMISSION,

Whose headquarters are at Chicago. This organization is designed to aid in establishing educational institutions in Utah and the neighboring Territories, into which Mormonism is steadily and rapidly stealing, and so to counteract its operations and aid in suppressing that vile imposture, the sore blot upon our country. It aims, also, at promoting schools of various grades in New Mexico for the benefit of the victims of Popery, which is dominant there. Already much has been accomplished, but only a beginning has been made in a work that imperiously demands enlarged and efficient prosecution.

An article in a late number of the *Congregationalist* states that "this commission had, last year, 62 teachers and 2,700 pupils, mostly in Mormon districts in Utah. In Salt Lake City there were 500 pupils, and anchorage has been made in nearly every large town and many important rural settlements. These schools are, as a rule, free; they reach the Mormon people, have the best teachers the East affords, and have already accomplished results of a high order, and are exerting a Christian influence. Several new schools have been added this year, and the old schools have all just opened with large additions and increased cordiality on the part of the people."

THE AMERICAN EDUCATION SOCIETY

At Boston has for its object the aiding of colleges in securing endowments, and also affords assistance to indigent but promising young men in procuring an education for the ministry.

THE CONGREGATIONAL PUBLISHING AND SUNDAY-SCHOOL SOCIETY

Is engaged in the establishment of Sabbath-schools, and the furnishing of books for their libraries, and the printing of denominational publications and other religious books and tracts.

I have no means at hand of learning the operations of this Society for the year past; but I see it stated in a religious paper that the sales for the quarter ending August 1st were $21,500, an increase of $7,000 over the same period last year. The donations for the same time were $6,000, against $5,000 last year. The sale of books, especially of Sunday-school books, is steadily increasing in all parts of the country. Additional capital has been pledged, and paid in part, which will add largely to the facilities of the Society. Its entire list of publications has been carefully revised and some two hundred publications dropped. Those retained are all valuable and well adapted to libraries.

The missionary work of the Society is constantly growing. It has for some time had six State missionary superintendents in its employ, mostly in the new States, and the number of new schools organized the last quarter, though in midsummer, was 33, and it is now assisting more than one hundred Sabbath-schools each month. Its new monthly, the *Pilgrim Teacher*, to begin in January, will be edited by the well-known Sunday-school worker and writer M. C. Hazard, the Chicago Secretary of the Society. The work of the Society has never been so promising before.

Our ministers and churches should sustain this their own Society, by using its periodicals, buying its books and contributing to its treasury.

Thus it will be seen that we have now in operation all the needed machinery, if properly sustained and employed, for doing our part efficiently as a denomination in the work of home and foreign evangelization. But this demands the earnest and hearty co-operation of all our churches, large and small. Each must contribute of its prayers and membership and pecuniary resources, according to its ability; and as, unlike the Presbyterians and Methodists, we have no system of coercion, and all is left to the voluntary action of our churches, moved only by the spirit of the gospel, there is the more need of faithfulness in the ministry in inculcating a large-hearted and Christlike spirit of benevolence, and on the part of church members of cultivating that spirit by reading and systematic and liberal giving as God prospers them.

Every church and every individual member must realize fully its responsibility to aid in the godlike work of evangelizing the world. Neither ministers nor private members should feel that that responsibility is met by sustaining the particular local ecclesiastical organization to which they belong, but they must realize fully that they are a part of the "sacramental host of God's elect," to whom is committed, instrumentally, the great enterprise of conquering this world for Christ. They must understand that the Saviour's last and great command, to disciple all nations by going into all the world and preaching the gospel to every creature, is binding on every one of his disciples, either personally or by proxy.

Christians are not commissioned to "hold the fort," or to act as an army of occupation merely, always on the *defensive*, but they are designed to be a grand, *aggressive* force in the world, to make steady and rapid inroads upon the kingdom of darkness, and to achieve conquests from the ranks of the "God of this world." No local church is fulfilling its obligations by holding its own; but is to go on "conquering and to conquer" in the community in which it is placed, and reaching out to co operate with sister churches in bringing the world under the sway of Immanuel.

There is an immense latent force lying dormant in every church that should be utilized. Careful judges estimate that not more than one in ten of all the members of our churches add anything to their moral power. The great problem of the hour, then, is not how to multiply the machinery of Christian benevolence, but how to bring into action and practically apply the real ability that now exists in the churches. There are men enough and there is money enough to accomplish the object of our Saviour's parting message to his followers, and to give the gospel to every nation and tribe of people on earth in the next quarter of a century, if all the resources of Christendom could be at once utilized and brought to bear upon the object. Could all the loyal subjects of Christ be at once aroused to the same pitch of enthusiasm for the salvation of the world as animated the loyal citizens of the Republic in the late rebellion for the salvation of our Union, what a mighty outpouring would there be, not of prayers only, but of men and women to enter the missionary field, and of money by millions, instead of hundreds or thousands, for prosecuting the holy war! Billions were raised to save our country, and hundreds of thousands of men gladly enlisted in the effort. Why should not a similar enthusiasm be displayed to save the world?

In the middle ages Peter the Hermit preached a crusade to rescue the Holy Land from the Sultan and his infidel hosts, and all Christendom was roused to embark in the enterprise. Oh, that some Peter the Hermit would now arise and stir the dormant energies of God's people to a like degree for a grander enterprise—the rescue of the world from the grasp of Satan and his followers! What a mighty uprising would there be in all Christian lands, and what a movement would be seen all along the line of Christian soldiers, and how soon would it become true that

"One song employs all nations, and all cry,
'Worthy the Lamb, for he was slain for us.'
The dwellers in the vale, on the rocks,
Shout to each other, and the mountain-tops
From distant mountains catch the flying joy,
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round"!

"They hated me without a cause." How unutterably touching it is to find the same word "without a cause" translated as "freely" in the Lord's last invitation to ruined men, "Whosoever will let him take of the water of life without a cause"—it is the same Greek word in both cases. The world hates him without a cause; but he offers salvation without a cause. There is no cause why any poor sinner should be lost.—*Rev. Jas. H. Brooks.*

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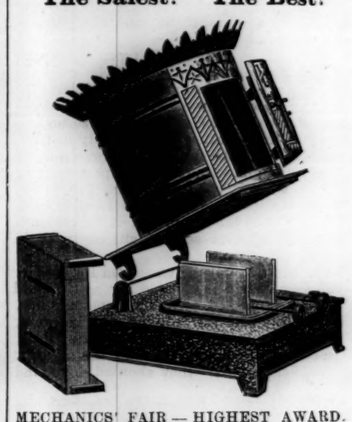
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There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have faith. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the host of heaven,
Th' inhabitants of earth.

Have love. Not love alone for one,
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—*Schiller.*

A Pair of Mutes.

Mr. John Spencer was an attorney, with something of a fortune, and of the comfortable age of five and thirty; that age when man is at his best physically, and nature has filled out his frame with the necessary padding of flesh without obesity—when the wrinkles are not in his neck, nor gray hairs in his mustache, although at that age he is apt to be "well set" in his ways.

The past winter had been one of unusually hard work, but not without pecuniary returns, so that when he was seriously threatened paralysis of the throat, and upon consulting an eminent physician was told that rest and absolute silence were his only hope, he felt that he had earned his vacation, but at a rather high price. He was ordered to make no vocal sound, as his worn-out muscles were to be let entirely alone to recuperate, for at least three months. If he had anything to say it must be done in writing, but not a single word on pain of entire loss of speech. As the summer vacation was at hand, he selected a home in the country as a place of exile, for where one has friends one must talk. The choice was a wise one, for the farmer and his wife were quiet, intelligent people, whose children were all married and in homes of their own.

The house was pleasantly situated near the river, so there was plenty of fishing and boating. To a man so long deprived of sport of this kind, there was a boyish zest in renewing it, for life had not had much play in it for him, but had been made up of work. In his struggle for a place in life he had become rather cynical, especially so about women, as he knew nothing practically about them. His theories about them were almost heathenish, but they were only theories. He disliked the sex on what is vaguely called "general principles," and shunned them one and all.

On his arrival he was given the choice of two rooms, one large and the other somewhat smaller; true to his manhood, he took the biggest. More room for boots to stand round in, and to scatter pipes, and such like manly belongings. He had been pleasantly established with his books, fishing-rods, cigars and all those things which seem necessary to a man who is reaching that period of bachelorhood called confirmed.

Before his coming all arrangements for his stay had been made by letter, and on his arrival tablets presented with the request written to be shown to his room made the good lady of the house suppose he was deaf and dumb, which was just to his mind, for he didn't want "to be bored with the woman's curiosity." If he made an explanation he would have to answer innumerable questions; if he did not, it would be natural for her to come to the conclusion she had.

As the days of July became hotter, and the fishing began to pall, the most interesting books had been read, he began to weary of his enforced silence, and longed for something to break the monotony. Before long he had it. One day Mr. Gray drove up to the gate from the station with a trunk in the back part of the wagon, and a young woman on the seat beside him.

When Mr. Spencer looked out, it was not with a smiling countenance, but rather a cross one, for his seclusion would be intruded on. Nevertheless, he watched the process of alighting and removing the heavy trunk with that interest bored people watch anything that is something new. He muttered something about "scrawny, faded," as the young woman was helped down, and returned to his pipe.

Laura Hyde had come to Mr. Gray's to recuperate after a severe winter of teaching vocal music in the public schools of the same city of which Mr. Spencer was a resident; and, strange as it may seem, for the same thing. Her voice had become so impaired with overwork that she was threatened with the total loss of it. Her doctor had commanded entire silence through the summer, plenty of fresh air, and wholesome food, as the only means of cure. The poor girl could see no way to accomplish this, but she resolved to throw herself on the generosity of the Grays, as Mrs. Gray was a relative of her mother, explaining the situation. They, being good, charitable people, took her in for the least possible pay, for she refused to come unless she were permitted to pay something, however small the amount.

Mr. Spencer went down to tea in a selfish frame of mind, wishing that that woman had not intruded on his domain; but when he saw how tired, worn and spiritless the obnoxious person looked, he relented somewhat, and went through an introduction (written on the tablets) with as much graciousness as he could command. He noticed that Miss Hyde only answered remarks by a movement of the head, and heard Mrs. Gray explaining in her kindly way all about his own affliction.

"Deaf and dumb, poor thing! Not a bit of trouble, but he does smoke dreadful."

Laura was given the little room rejected by him, and was as quiet a neighbor as a man could wish.

A man of Mr. Spencer's habits could not be expected to take much interest in a neighbor. The only thing that struck him as being strange was that rare anomaly—a woman who could hold her tongue. He gave her but little of his thought; merely bowed when passing on the stairway or in the hall.

For some time she moved about the house listlessly, with a tired, worn look, that added to her twenty-four years; but with good food, fresh air, and rest, she began, in a few weeks, to feel the influence of the place, and her expression changed to a brighter, rested one, which at least made her pleasant to look at.

The only thing that puzzled Mr. Spencer was that he had never heard her voice. He had heard Mrs. Gray hold long conversations with her on many subjects of domestic economy. Once or twice he himself had been the topic of conversation, but not one word in reply did he hear Miss Hyde say. She surely must have said something, for Mrs. Gray said:

"Laura, you are too hard on him. He is not an old man—about thirty-five—and is not so selfish as you may think, if we only knew him. And, my dear, he can't take the same interest in things that a man who isn't deaf could. I've no doubt he would lend you any of his books if he knew you wanted them."

There was a reply to this which he did not catch, for it brought a laugh and reply from Mrs. Gray, who said: "Well, it may be as you say, when men spend all their time thinking and working for themselves they forget that others may suffer for what they have in abundance, and think nothing of it."

Not long after this conversation took place, Mr. Spencer started for a long day on the river, equipped with fishing-rods and lunch-basket. In the evening, as he was returning home, when yet two miles from it, rowing leisurely, he saw Miss Hyde walking along the river bank, stopping now and then to look about her. He pulled to the shore, and presented his tablets, on which was written:

"Will you not let me row home Miss Hyde the rest of the way? You look warm and tired."

She answered by writing: "I shall be glad of a chance to go so pleasantly. I have lost my way, I think."

With his assistance, she got in. As she sat drawing her hand through the water, he got a good look at her. Looks were all he got, for not a word was exchanged during the ride.

"She thinks me deaf and dumb," he said to himself, "and I shall not undeceive her, but await further developments."

She pointed to the sunset, nodded her head and smiled, to which he answered in the same way. Various objects of interest were discussed in this silent manner, so that when he came to the mooring place, he concluded that it was rather pleasant to have a companion.

After this, they were on more friendly terms, so that when September came their acquaintance had progressed rapidly, through the medium of the tablets. On Miss Hyde's returning to her school, he could hardly persuade himself that he should miss one of the obnoxious sex so much. He considered it rather strange that she had never told him in any of their "dialogues" where her home was. She had not done so because he had never asked, but said to herself, "If he cared to know he would ask. I will not force my confidence on any one." When she went neither knew where the home of the other was, and they parted, as they supposed, to never see each other again. She returned to her school rested and restored. He stayed until the last of October, when he followed, and, as the physician had said, had entirely recovered.

Thanksgiving afternoon the matinee was "Olivette," and, as he was a little out of spirits, the natural feeling of men without family ties on holidays, Mr. Spencer concluded to go.

After being shown his seat, he idly looked over the house, but saw no acquaintances. Just behind him he heard a soft, unfamiliar voice say: "Sue, it is he." "Who?" asked Sue. "Why, Mr. Spencer, the deaf and dumb gentleman who was so kind to me last summer. But how strange he should come to an opera when he can't hear."

"Oh, not at all," said giddy Sue—"I should think it would be no end of fun to see them all prancing about the stage, rolling their eyes, wringing their hands, and standing on tip-toe to catch the high notes, and all the time hear nothing," and Sue went off into a giggle at the absurdity of it.

"Sue," said Laura, it is heartless to laugh and talk so about one's afflictions." "Oh, pshaw! he doesn't have an air of very deep affliction," Sue answered. "He looks well fed. His chin is getting double. He must be a very old bachelor. I do wish he would turn around so I could see him better." At this point Mr. Spencer did turn around, and gave Miss Sue a look which made her ask in a whisper: "Is he really deaf, Laura? He looked wonderfully knowing, as if he might have heard me."

"Guilty conscience," said Laura. "Didn't I say he never spoke a word all summer, and he is as deaf as a sphynx? I do wonder if he will remember me. Men of his age and opinions do love to snub us, and I would not be surprised if he did not recognize me."

Just then the curtain went up, and, as they could afford a treat so rarely, they listened, and no more was said of Mr. Spencer.

At the close, while Mr. Spencer was struggling with his overcoat, the two girls made their exit, but what was their dismay to find it raining, and they with no protection from it and no money to hire a cab. "Oh, what shall we do?" said Sue; "our clothes will be ruined!"

Just then a voice behind them said: "Miss Hyde, allow me to see you and your friend to a carriage." The girls looked at each other in consternation, but said never a word, and, before they could realize it, were seated in a carriage, with Mr. Spencer opposite. Laura looked down in her lap, Sue out of the window, but, true to her character, she saw the ludicrousness of the situation, and, after vainly struggling to control herself, burst into a peal of laughter, which only added to Laura's distress so much that Mr. Spencer leaned across and said: "I will explain, Miss Hyde, if you will give me the opportunity." After leaving Sue at her boarding-place, Mr. Spencer began his explanation, which was so long that he followed Laura in to finish it. After giving her the facts of the case he said: "Now, I hope you will forgive me for any mortification I have caused you." Said Laura: "I don't know how much I have to forgive until I think it over." "Not much," said he, "for, strange as it may seem, I never heard your voice until this afternoon, so you have said nothing I have heard, although I knew I was under discussion from Mrs. Gray's replies. I used to think it strange, too, that she seemed to do all the talking. "Oh, that is easily explained," said Laura; "my voice wore out, and I was compelled to quit talking, but not writing. I am glad now you did not hear me, for some of my remarks were, as I think now, unkind and uncharitable, to say the least." "I attribute your silence to the fact that you supposed me deaf, and, as I never happened to be with you and Mrs. Gray very much, never suspected that we were a pair of mutes," said Mr. Spencer.

They have since gone into partnership, but not a silent one.—*Selected.*

Do You Love Your Work?

A gentleman observed two men at work one day. One of them looked very sulky and tired, and he moved so lazily, as if he felt no interest whatever in what he was doing. The other moved with activity, and seemed to take great delight in his occupation, while his face beamed with happiness. The gentleman paused by the first, and inquired kindly: "My friend, what are you working for?" The man looked up from his toil with an air of discontented impatience, and answered roughly:

"Because I've got to! And little enough I get for my labor. I wish I was rich, and didn't have to slave so hard for every dollar.

The gentleman turned sadly away from this grumbling workman, and passed on to the other man, to whom he put the same question; but what a different answer he received, and in what different tones it was uttered! The laborer looked with his quick courtesy as soon as he spoke to him, and with sparkling eyes, replied:

"I work because I love my master, sir; he found me starving, and he fed me and kept me until I was strong enough to do something; and ever since that he has given me work to do for him. I don't feel that I fairly earn the wages he pays me; but he says he never pays less to any one whom he employs on such work as this, so I can only show my gratitude by doing my very best. It isn't pay I work for, though I know it's more than I am worth. I'm sure if I could keep myself alive on nothing at all, I'd be glad to work for him, because I love him!" Those who really love the Lord, love his work. I cannot see how one can be separated from the other.

Love of the work is an important necessity in order to success. The Sabbath-school teacher who loves souls and who believes that the children are as dear to the Saviour as older people are, may, if the requisite labor be expended, expect to succeed.

Some years ago there was resident in a western city a young man of ordinary talent, but who had piety and a genuine love for Sabbath-school work, and he became an important factor of the school where he held his membership. It was not unusual for him to go out of a Sabbath morning inviting scholars to the school, and at the hour of meeting come in followed by from three to a dozen boys. The scholars he brought stayed with him. He held the sheaves which he gleaned.

Would you like to see a good Sabbath-school in your church? Would you be glad to establish a successful mission-school in some destitute locality? Do you desire to sow some seed that will spring up, and yield sixty or a hundredfold of fruit for God? Consecrate yourself to the cause you desire to promote, begin to work with your might, and ask God to give a genuine baptism of love for the Sabbath-school work.

This love is heaven implanted, and will grow with exercise. As the five loaves and three small fishes multiplied in the hands of the disciples, so will your love for this work increase as you in this sphere labor to gather, from the by-ways and the highways, sheaves for the Master. Again I repeat the question, "Do you love your work?"—*The Pearl.*

The inhabitants of the northern part of Labrador are threatened with starvation in consequence of a greater failure of the fisheries, by which they subsist, than has happened since 1869. The fisheries on the coast of Greenland, in which Gloucester fishermen are engaged, have also failed this season.

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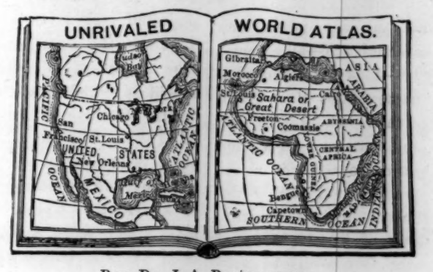
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WEDNESDAY, DECEMBER 17, 1884.

"The year rolls round," and brings us once more to the anniversary of the landing of our Pilgrim Fathers at Plymouth Rock, December 21, 1620. And there have been only 264 years between that icy day on the edge of the bleak wilderness and this broad continent of 50,000,000 of people, worth, on the average, each one, $1,000, this month of December, 1884. What hath the Lord wrought—the Lord, to serve whom in their own way, at their own sweet will; to battle for whom in freedom, with clean hands and a pure heart, those fathers braved the winter seas, the howling woods and their scowling denizens? When, these frosty mornings, our senses tingle and our fingers ache, let us think a moment of the Pilgrim men, women, children, their garments stiff with frozen spray, springing to the shore of a new world in gladness, saluting, kissing their Mother Earth and thanking God above, scarcely mindful of wind or weather, snow or ice, and thinking most of their great enterprise and of their escape from the devouring deep and from the sadder ills of their forsaken realm.

The Congregational Club is to provide for a celebration of Forefathers' Day, Monday evening, December 22d, at the First Congregational church in San Francisco, with oration and poem. All the readers of THE PACIFIC, far and near, are cordially invited and urged to attend, and to come strong with greatened natures, enlarged souls and wondrous enthusiasm. For it is only with such natures, souls and enthusiasm that we can fitly celebrate the day when men with these characteristics—all unconsciously, it may be—took possession of a continent in the name of the Most High, pressing it with their aching feet and bending knees, and wetting it with their scalding tears, and consecrating it in the fervors of their prayers. Pride of descent, love of country, love of kindred, love of home, love of liberty, love of religion—all fitting loves—should constrain us to keep the day magnificently.

Is there any prescribed way of celebrating the landing of the Pilgrims? There is none. But the General Association of California has recommended a good one; viz., the keeping of the Sunday previous to it as "Pilgrim Sunday." This year the Sundayand the day coincide, and there is the more reason why next Sunday should be a high day among our churches. Every minister should preach once or twice that day on something pertaining to the story of the Pilgrims—their persons, their lives, their experiences, their aims, their principles, their character, their influence, their place in history and the worth of the heritage they have left us. All this may be done, however, only on the civil and political side, or on that mainly. Ministers should aim to bring out the religious traits of our fathers, their social virtues, their family life and the way in which they ordered the church life, that of the great religious family. For their wisdom was just as fine and clear in their church polity as it was in their civil polity. They were grand and heroic as men; they were simple and humble as Christians, and they regarded one another as equals—equally saved by divine grace—and hence their polity, one in which pastor, deacon, and layman have but a single vote each.

It has been further requested by the General Association that collections be taken in all our churches on Pilgrim Sunday for the purpose of maintaining the church principles of our fathers and extending the number of the churches which represent their doctrine and polity. The particular society to be aided is the "American Congregational Union," which gives aid in limited amounts for the completing of Congregational church buildings all over the Union. This organization has aided, by paying late bills, about one-half of our churches in California. Its co-operation has been of immense value to the denomination, and to the cause of Christ generally. It is in special need of funds just now—of funds to help struggling churches right here, almost in sight of our eyes. We are allowed to spend here all we can collect, and a great deal more some years. Applications for aid are crowding in—pleading, imperious applications, to deny which is like forcing death in at the door. All our churches, large and small, old and young, rich and poor, are entreated, for the sake of the fathers, long dead who yet speak, and for the sake of our brothers, still alive, yet hardly able to speak, to take collecttons for the "Congregational Union" next Sunday. Of course, the churches that have been aided in the past all craze themselves to do their utmost every year, and something more startling this particular year. The American Congregational Union will never be out of their thought till they have repaid the Union seven times over.

If we compare the Pilgrim fathers with those who settled any other country of America, from Greenland to Terra del Fuego, we shall see great reason for gratitude that they were what they were—by birth, by blood, by country, by training, and, most of all, by religion and polity. Even the settlers of other parts of our own country suffer in the comparison—the French on the north, the Spanish in the South, and the Huguenots in the Carolinas, and the English in Virginia, and the Swedes in Delaware, and the Dutch in New York, and the Quakers in Pennsylvania. In their way, all the settlers, from New York to Georgia, were grandly good people, for immigrants, and showed some remarkable virtues, traits and excellences; yet none of them equaled the New England fathers, taken all in all. None of them were so great-brained, large-headed, strong-handed, so full of forecaste, so gifted with insight, so deft in management, so fertile in expedients, and so swift in the executions of plans, as were the fathers whose memory we delight to honor. They have lived over and over again in the vigorous planting of States from Cape Cod to Seal Rock; and it will be our wisdom to keep them in mind and imitate them as we can. But how can we, unless we study them well and celebrate them fitly!

Some of our readers, like ourselves, have memories that reach back into the "forties." Such persons can remember when the Washington monument was projected and actually begun. A few days ago the capstone was placed and the monument is virtually completed. It will be "dedicated," it is presumed, on the Washington natal day, February 22, 1885. The huge capstone is forty years younger than the broad sub-base—but what are two score years in the story of a structure which, accidents apart, may stand more centuries than it has been years in building. It is lined in part with blocks of stone contributed by the various States—blocks regarded as characteristic of the rock-strata of the States, so far as they have any. Of course, New Hampshire's would be granite; Connecticut's, sand-stone; and California's, quartz, carrying gold. And some readers may have seen the specimen, wrought smooth and forwarded by act of our Legislature. This monument overtops every other human structure on the globe, being not far from 600 feet high? We confess that its symmetry is rather disappointing. It is so high that it seems almost too straight and uniform from a distance. Yet, it is good to look at it for many reasons.

Owing to other engagements, we, on this Coast, were able to do almost nothing for the elevation of the President-elect. Now that the solid south has succeeded in wedging him into office, we can scarcely do less than to aid him to the extent of our ability, by aiding him in the construction of a Cabinet. We therefore respectfully suggest the names of the following gentlemen, premising that the States represented by the President, Vice-President and Speaker of the House, respectively, are not entitled to any membership in the Cabinet. Secretary of State, Bayard of Delaware; Secretary of the Treasury, Thurman of Ohio; Secretary of War, Crittenden of Missouri; Secretary of the Navy, Stockton of New Jersey; Secretary of the Interior, Springer of Illinois; Postmaster-General, Eaton of Connecticut; Attorney-General, Lamar of Mississippi. We shall doubt the perspicacity of the President-elect, rather than our own, if none of these gentlemen are honored.

The action of the Plenary Council (Roman Catholic) recently held, as set forth in the official circular, is gratifying on several points; but especially on the matter of the Sabbath. While speaking, perhaps, somewhat mildly as to the kind of Sabbath that we should have, it does say outright a good and firm word against the sale of liquors and beer on the Lord's day by any persons belonging to the Roman communion. This, we suppose, is not mandatory, but it is an earnest dissuasion and remonstrance. Coming from such a quarter, it ought to have influence. If all the men and women who receive the mass as good Catholics would heed this dissuasion, what a prodigious advance would be given to the cause of temperance and good order and religious decency on the Lord's day!

The impression left by Mr. Joseph Cook in his brief remarks at the Club on the 7th inst. was that he charged, on the part of Congregational newspapers, a policy of suppression of facts adverse to the Creed Commission's work. The only newspaper, avowedly Congregational, mentioned in proof was the *Congregationalist* in Boston. He did mention the *Christian at Work*, also, but that journal would resent being regarded as denominational. We submit that the induction in this case is not large enough nor discriminating enough to justify the charge, for there are some half-dozen Congregational newspapers claiming to be such. We submit, also, that Mr. Cook might have spent the few minutes he remained with the Club, in a much more edifying strain of remark. A man of his opulence of thought and genius had no need to drop down into so meager gossip.

G. M.

The Chinese Sunday-school Union of New York is an incorporated association, having for its object "to furnish Christian instruction to the Chinese, and, by means of Sunday-schools, and otherwise, to bring the Chinese in America under Christian influence and legal protection." It is undenominational. At its anniversary, in May, twenty-two schools were represented. It now has rooms eligibly situated on Second avenue. It has the countenance of the Chinese Minister at Washington and the Chinese Consul in New York, each having contributed $140 to its support. The Consul allows his younger brother and his own son to attend Sunday-school. It occurs to us to query whether our Protestant missionary efforts for the Chinese on this Coast might not have to the advantage of the cause somewhat more of formal and visible union, or, at least, of mutual recognition. It is deserving of note that the Roman Catholics are about establishing in this city a mission for the Chinese. We are not sorry to see this. But it becomes our Protestant churches to guard against too much denominational isolation.

Occasionally a Mormon gets himself before the public, and tells how impotent Congressional legislation is; how impossible it is for anybody but Mormons to take care of that morally delectable land. Then we wonder why such sums of money were raised to defeat legislation, why every Mormon who had brains was sent to Washington, why they try to show beforehand that a Board of Commissioners can't rule the region, and why they whine and cry and complain of persecution so much. If all that has been done and may be done is going to do them good and make them increase, why not say welcome and be glad? No; the truth is this action of Congress hurts. It pinches. The outcry shows that it is pinching. All this talk is bluff bravado. Let Congress go ahead, put the Territory in the hands of receivers, and govern it it from Washington. If Commissioners go with any snap and force in them, we shall see changes.

Religious toleration has been officially recognized as valid and obligatory in Cuba. One Pedro Duarte, a native of Matanzas, acting as colporteur of the American Bible Society, has labored for the dissemination of the gospel in his native city. This he did claiming that his right to do so was guaranteed to him by the revised statutes of Spain, to which Cuba belongs. A complaint was made against him by the Roman Catholic Vicar of Matanzas, and has, at last, gained its notice and answer from the Government of Madrid. The conclusion is given in the following quotations from the royal decree:

"It is therefore plain that the State protects the Catholic religion as its own; but at the same time it establishes the toleration of other forms of worship, *guaranteeing the right to exercise those forms of worship against all kinds of aggression whatever.*" By these official declarations "the free exercise of religious worship is permitted in Spain to all its inhabitants, *whether they be Nationals or Foreigners.*"

An attempt to blow up London Bridge with dynamite is reported. Very little damage was done. The fiends or Fenians, or whoever they may be, have not been caught. We hope they will be taken and severely punished.

A man was frozen to death in a snowstorm about thirty miles from Prescott, A. T., last Friday.

Hon. Sherman Day.

Sherman Day, at the age of 79, expired last Sunday morning, and his body was laid to rest yesterday afternoon. We say "expired" advisedly, for his was a transition (almost a translation), not a death in any severe sense of that word. For a year or two he had been somewhat enfeebled, and rather deaf, but had not ceased from labor, as he had opportunity. About three weeks ago his heart began to trouble him, by pains and irregular action. The physicians found that the ailing was immedicable by them. His mortal illness was on him. It was only a question of time and sedatives. This vital organ had been beating long and well, and it had simply worn itself out. He had rarely been seriously sick, in all his long life. He knew perfectly well what was coming when he was told the nature of the trouble. He was perfectly ready and willing. He had nothing to which to be resigned, because there was nothing in him making resistance to the probable allotment. His chamber of sickness was as bright and cheery as his office or library had been in health. He had finished his course; he had kept the faith, and it was time for him to enter a new stage of existence. Mr. Day was born in New Haven, Ct., where his father had lived from early youth as student, professor, and president in Yale College. He graduated from that college in 1826. After graduation he visited Europe, and shortly after his return was married to Elizabeth King, whom he had known from childhood. He then again went to Europe with his wife, spending some time in Marseilles, where he was engaged in mercantile pursuits. After his return he made his home for many years in Brooklyn, N. Y. He was by profession a civil engineer, and many proofs of his skill in the way of bridges, etc., may still be seen throughout the Western States.

President Day was still in office when we graduated, and the faces of his two daughters were familiar to our eyes, as they appeared Sundays in the gallery of the old college chapel; but the son's face we never saw till we met him in California, whither he came in 1849, and established himself at San Jose. In a few years his family came to him. There was a time, during the early part of its existence, when he wrote editorially for THE PACIFIC, and there were negotiations looking toward a permanent engagement as editor, which did not succeed. Along in the fifties he was a State Senator from Santa Clara county, and a wise legislator. Later, in the sixties, he was superintendent of the quicksilver mines at New Almaden. After the war he was, for a time, United States Surveyor of this State. Other than these, we do not remember him as having held any public offices; though he was always on boards of trust and benevolence and education. We think of him especially as one of the original number of trustees of the old College of California.

Mr. Day was entirely too much interested in all humane and practical affairs, too ready for all sorts of emergencies, too open-handed and generous, ever to accumulate much property. Of course, he had no special ambitions in that direction, else he might have cultivated the aptitudes, and learned the ways, and grasped the realities—such as they are.

No one ever met this friend of ours who could not say, What a noble pioneer! He was a man so guileless, pure and sincere; so true, confiding and friendly; so honest, honorable and straightforward; so filled with integrity, so rounded in symmetry, so large in capacity, so sweet in disposition, so genial in temper, so hopeful in spirit, so faithful in promise, so exact in fulfillment and so courageous amid all life's ills and woes, that all looked up to him as a tower of strength, saw in him a host for conflict, and relied on him as on the coming and going of the sun.

Mrs. Day went to heaven some years ago. His two sons and two daughters, and their children, all in our State and near together, survive him; and they have our deepest sympathies. O royal specimen of manhood! O fine exemplar of religion! O lover of humanity, and builder of the Church of God! we are distraught to think that we shall greet thee no more! O friend through all this long generation of crowded years, how reluctantly—we will not say how sadly—how reluctantly, we bid thee farewell!

An Undetermined Phrase.

Professor George Harris' article on the "Christian Consciousness" has naturally attracted some attention and received not a little remonstrant criticism. As Dr. Harris has been rather looked upon as perhaps having some conservative tendencies, or as not quite so far advanced as some of his colleagues at Andover, it has been disappointing to some to read his utterances on the consciousness question. For he seemed to be elevating the subjective element of interpretation into a place which menaces the authority of the Revelation itself. We are still inclined to think that he hardly means quite so much as some of his language might be made to convey. For he himself says, in a supplementary article in the December number of the *Andover Review*, "Too much is claimed for this factor of knowledge when it is exalted above the Bible or is separated from the Bible." It has always seemed to us that the prefixing of the word "Christian" to this very indeterminate word "consciousness" ought to keep the whole phrase from drifting far. For how in the world are we going to get this Christian element into our consciousness? How are we going to have a conception of what is Christian, except as we obtain it from the only known sources? But these are treasured for us in the canonical Scriptures. If Professor Harris should come to maintain that the Christian consciousness requires us to say that nothing is determined as to final loss until each soul has had an historical opportunity to decide for or against Christ, and some neighbor, like Mr. Joseph Cook, should propound a contrary thesis, who or what is to determine where these doctors disagree? Both of them would have to go back to the Scriptures again, drink of the fountain, get a new and deeper experience by fresh contact of their mind and heart with the great object, Christ. If, by such return, they both should come to the same view of the matter on which they differed before, that would give some additional ground to think that they now had "the mind of Christ." The fact that some eight or nine good men at Andover seem to have got nearly the same general trend of thinking just now in theology is not an unimportant or uninfluential fact. But the consonance of their experience does not amount on authority. It may be mandatory to those particular gentlemen. For they must walk and argue and systematize in their light. But it is so difficult to say that it is authority with any others, that it were safer not to be forward to say anything about it. It was, then, a rash and exposed remark which Professor Harris made when he averred, "Between those who do and those who do not recognize the authority of the Christian consciousness, there is a great gulf fixed." For it tempted the acute Professor Patton to come forth from Princeton and rejoin, "Assuming the division to be correct, however, we are quite sure that Dr. Harris is on the wrong side of the gulf!" Well, we cannot say that we are so sure that he is on the wrong side of the gulf, but we cannot help querying whether there is any "gulf"; and if there is one, is it "fixed"? It looks very much as if it were not fixed yet.

A short time ago we found in one of our city dailies a paragraph stating that a government commission of Switzerland has reported that the "frightful increase of drunkenness in the Swiss Republic" was due "entirely to the extraordinary cheapness of French brandies and their native imitations" in the recent years. "The Commission found French brandy-bottles in the cupboards of the poorest families." "Countless cases" are cited "of once properous estates and families brought to absolute ruin and wreck by intemperance, thriftlessness and impotency, caused by the free and long-continued use of cheap brandy. The remedy proposed is a law of almost unprecedented prohibitory power. It will make the duty on imported brandies so high as to absolutely bar them from the country, and will tax all domestic manufactures of the liquor, except those expressly made for export, so heavily as to make the procurement of brandy in any form, by any but the very rich, practically impossible in Switzerland. The enactment of the bill will probably meet with but little, if any, opposition." The Swiss Republic is a Federal Republic, not so very unlike our own. What that Government proposes to do might be done by our own. Some weeks ago we said that all our national Government now had power to do was to prohibit utterly the importation of intoxicants from abroad, or to make the duty so high as virtually to exclude them. Till such time as we can persuade men to live without intoxicants, they should be compelled to use those, and those only, which are "native." Few arguments could be urged against a tariff of this kind. All the "liquor interest" of America might even favor it for its own benefit.

Instead of waiting for people to gather of themselves to form a church in places where we know there should be one, it is better to say, after careful investigation, "A church will be needed in that spot," and then buy a lot, and begin a Sunday service and school, and grow the church from that.

The only reform needed in our theological teaching is closer harmony with the New Testament.

Something Else First.

BY REV. DR A. L. STONE.

When we are called upon to follow Jesus as our Lord and Master, and to consecrate our life to his service, we may not peremptorily reject the call, while at the same time we *postpone* obedience. We have a plea to present like that of the twain whom the Saviour bade follow him when he was here on earth: "Lord, suffer me *first* to go and bury my father"; and this: "Lord, I will follow thee, but let me *first* go bid them farewell which are at home at my house!"

So it is with some of us. We are not quite ready to become disciples, and to cast in our lot with the people of the Lord. We have some other purpose *first* to fulfill; some other object *first* to secure; some other choice *first* to gratify. And we give our time and energy and thought to these issues before we yield to the summons of those divine lips. We do not, perhaps, formally debate the wisdom and propriety of these preliminary steps, while still we give them practical control of our willing and doing.

There is a mystery, it may be, enveloping some statement of Christian doctrine which we should be glad to see cleared up and made level to our comprehension. "*First* dispel this cloud from our vision"—and, upon such satisfactory solution, we shall be willing to join the brotherhood of believers. If we wait till our finite intelligence can span the infinite of God's being and doing, we shall go beyond the years of our earthly probation before we embrace Jesus as our Saviour and Lord.

"Let me *first* see professing Christians living a more consistent life before I enter the circle of their fellowship." Ah! is our ideal of holy living so much beyond what we thus observe? Then it might govern us as a standard and an inspiration, and we might set a pure example for the rebuke of all shortcoming and the quickening of all lingering footsteps.

"Let me *first* accomplish certain worldly schemes, and win certain worldly prizes, and then I shall be ready to lay up treasure in heaven." Shall the best of life be given to the service of flesh and sense, and shall only its infirm and broken years be dedicated to the Master's service? Who can assure us that the lease of our days shall be so lengthened out as to realize this ideal of our personal biography? Will it be easy to renounce our habitual plans and passions when they have confirmed their sovereignty by a reign of years?

"Let me *first* see my comrades and companions enter the kingdom—those with whom I walk in closest and most affectionate intercourse; how can I find myself divorced from their society and their sympathy, and hear from them, as I express my new sentiments and choices, no echo of my words, or of the beating of my heart!" Well, they may, in the same spirit, be waiting for you to take the lead, and, in such mutual dependence, both you and they may fail of entering the gateway of life.

"Let me *first* enjoy the pleasant things of the present life, while my sensibilities are young and fresh; and when this natural relish declines, I will seek the sober entertainments of the Christian heritage." Every such plea assures that the divine patience and forbearance will wait for you the coming on of ripening years, and that they will of themselves wean you from the absorbing love of natural good, and kindle a thirst for spiritual joys.

Sometimes a plea is urged that seems to carry with it a purely religious quality—"Let me make myself better *first*, forsake and put down evil in my heart and in my life, and adopt a standard of holier action!" There may be some external reformation, but there cannot be a vital, inward change without faith in Christ, and the new-creating power of the Holy Ghost. It is like a sick man waiting to subdue his disease before he sends for the physician.

We have space for only these hints concerning the artifices of the soul in respect to the gospel plan of salvation. Ah! let there be no delay through any such device; no postponement of the indispensable step that comes to the one only Redeemer of men! Let these words ring in our ears with an emphasis nothing shall obscure: "Seek ye FIRST the kingdom of God, and his righteousness!"

If these lines are read, in these closing days of the year, by any who are not yet "followers" of Jesus, let me beseech them not to venture upon the peril of postponing obedience to his call.

An old man, who claims to be seventy-six years of age, was arrested in San Jose last Tuesday, for forgery. He has been identified as a man with four aliases, who was released from San Quentin last September, after serving a term for forgery. So the old sinner becomes fixed in his way of sinning, and "the way of transgressors is hard." "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, 'I have no pleasure in them.'"

After reading over the doings of many General Associations, the conclusion is reached that if reading carefully prepared papers and essays will save the world, the millennium will begin at once.

The treasury of the American Home Missionary Society has been relieved by the conditional transfer of $50,000 from the Massachusetts Home Missionary Society.

Bishop Coxe of Western New York advises the use of the name "American Catholic Church" instead of "Protestant Episcopal."

The Federal Government owns .53 of all the property in the city of Washington, and pays half of the taxes.

Religious Intelligence.

Pacific Coast.

A very carefully prepared paper was read to the Monday Club at its last meeting by Rev. H. E. Jewett, Principal of Hopkins Academy, on "The Attitude of the State University Toward Schools for Secondary Instruction." It was followed by an interesting conversation. Rev. Dr. S. H. Willey will address the Club next Monday on "The Christian College."

Special interest in the services of the First church is reported.

The attendance at the bazar of the First Church Cheerful Workers in the Wigwam last week was very large. We hope to be able to give the net amount realized next week.

Rev. T. K. Noble preached Sabbath morning on "The Holy Spirit and the Soul's Life." At night he finished his course of Sabbath-evening lectures on "Woman and Her Mission."

There was a specially impressive memorial service at Bethany church last Sabbath morning on the occasion of the death of Deacon McFarland, a most excellent man and member of Bethany church. Sabbath evening the course of lectures on "Bible Views of Business" was continued, the special topic being "Work Before Wealth."

Rev. Dr. McLean's lecture at the First church in Oakland last Sabbath evening on "The Christian Religion" was very forcible and contained many strong points. It was one of a course of lectures.

Rev. W. Frear of the West Oakland church is now very much better and was present at the meeting of the Club on Monday.

"The eyes of the Lord run to and fro throughout the whole earth" was the text on which Rev. Dr. Mooar preached a fresh, suggestive, helpful sermon at Plymouth-avenue church Sabbath morning. The Doctor filled the pulpit of Mills Seminary church on Sunday afternoon and received six members to the church there—four on profession, two by letter.

"The Dignity of Human Nature" was the theme on which Rev. C. A. Savage addressed his congregation in Berkeley last Sabbath. At night, in continuing his course on "Old Testament Characters," he discoursed on "Esau and His Birthright."

Rev. J. A. Jones, who has been doing noble work at South Vallejo and Crockett, was at the Club last Monday.

There were interesting services and good attendance in Antioch last Sabbath. Rev. E. O. Tade is supplying the church there.

Dr. McLean lectured recently in Clayton on "Hawaiian Volcanoes"—a most interesting theme—to a large congregation. It was in more senses than one really a profitable lecture. The proceeds were nearly $60.

Rev. C. S. Vaile has accepted the call to Martinez, and enters upon his work at once. We congratulate the church in having secured, without delay, so worthy a successor to our able and experienced brother, Rev. C. J. Hutchins.

Rev. W. C. Merrill preached to his people at Sacramento last Sabbath on "Superstition and Religion."

At the opening of the Seventh-avenue chapel last Sunday W. M. Searby conducted the services. Fifty of the children and people of the vicinity who were present were enrolled for the Sunday-school.

Rev. Dr. Newman will deliver his celebrated and highly interesting lecture upon "The March of Civilization" at the Central M. E. Church, on Mission, between Sixth and Seventh streets, in this city, on Friday evening, December 19th. Tickets, gentleman and lady, or two ladies, seventy-five cents.

Rev. Robert Mackenzie and family have gone to the Hawaiian Islands, by the last steamer, for a four-months' vacation. It is understood that Rev. Dr. Newman will supply his pulpit for the present.

A reading-room and building for a public library has been erected at San Mateo, and is now nearly finished. It will cost $11,000, and is a beautiful building—a structure that is an ornament to our little village. A benevolent lady living here, whose generous contributions for all good causes are well known, has promised to sustain a coffee-room free, if a room is opened. So we hope to have this desirable adjunct, also, to the reading-room. We hope this building may be a great help to the morals and temperate habits of our young men. A fair, continuing three evenings, was recently held, in which all the people heartily united, netting nearly $1,500. The ladies of our church have raised money, and are taking measures to repair and paper the church. We will have a neat and beautiful house of worship when it is finished. Three persons united with our church last communion—one by profession. One joined us the communion before. COM.

During the past week or two there has been an unusual number of church fairs. The First Congregational, Howard Presbyterian and Plymouth have each held a fair during the past week, in aid of their church funds. In Plymouth it was held in the pleasant and ample parlors of the church, which were filled to their utmost capacity each evening. This fair was held for three days, with satisfactory results, considering that others were held at the same time, and that "times are hard" and "money is tight." There was no raffling, or any of the objectionable features often complained of as connected with church fairs, but an effort to give each one value for value. The evenings' entertainments, with the improvements made in the lecture-room, were pleasing and entertaining. The rooms were beautifully decorated, and the light and cheerful aspects that prevailed were the theme of all.

EASTERN.

The only church in the town of Westhampton, Mass., is the Congregational church. On the 9th of November, fifty-four on confession of faith and two by letter were received into this church; of these, thirty-two were males. The town has 110 families—400 inhabitants—of whom 250 are resident members of the one church of the town. Twenty-five are members of churches out of the town.

OTHER DENOMINATIONS.

PRESBYTERIAN.— Rev. Dr. Scott is somewhat improved in health.——Rev. J. H. A Gans of Bethany, Or., has been called to the higher field.——Rev. J. A. Merrill has been installed pastor over the Arlington church.——There is a church organization in El Dorado, with fifteen members, doing good work.——The church at Gridley has been dedicated, and, when the Board appropriation is received, will be free from debt.

METHODIST.—Rev. Adam Bland now supplies Kernville and Tehachapi.——The beautiful little church at Santa Paula is practically clear of indebtedness.——A revival, the third in two years, is reported at Kimball Plains, near Cottonwood, Shasta county.——Fourteen persons joined the Arroyo Grande church lately and things look encouraging.

METHODIST SOUTH.—The dedication services of Grace church, Colusa county, were lengthened into a revival meeting.——The Woman's Missionary Society had a most interesting meeting at Chico lately.

Washington Territory.

At a general meeting of the Christian Workers in Tacoma the management and prospects of the Y. M. C. A. were discussed in a thorough and spirited manner. The financial standing of the Association was examined into; and after a long meeting it was unanimously voted that the ex-President, T. L. Nixon, be asked to serve in the same capacity for the ensuing year, and that the pastors of the evangelical churches in the city be authorized to call a General Secretary, at a salary not to exceed one thousand dollars a year. The churches are to adjourn their regular services next Sunday evening (December 14th) and hold a union meeting in the Opera House, in behalf of the Association. Rev. E. C. Oakley of the Congregational Church, and Rev. B. S. MacLafferty of the Baptist Church are to prepare a programme for the union meeting.

Rev. C. E. Newberry, after spending a few months at Port Townsend, and having succeeded in stirring up the Presbyterian and Methodist churches to a sense of their responsibilities, and to a more energetic work, has finally accepted an invitation to occupy Steilacoom and Lakeview. He has moved upon the field and is now "holding the fort."

Rev. Mr. Rominger, lately in the Moravian ministry, has entered upon the Congregational work in Port Gamble.

The General Missionary, Rev. C. C. Otis, has been called to the assistance of Rev. Mr. Baker of Ferndale, in an effort to secure money for the erection of a church. Ferndale is in the midst of the best farming country of Western Washington.

Home Missionary.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

A Word for Pilgrim Sunday.

As the work of the American Congregational Union is so closely and vitally connected with that of home missions, we give our readers the timely words of our State Secretary:

Dear Brother: The object of this circular is to remind you of *Pilgrim Sunday*, which, in very many of our Congregational churches in the last two years, has been observed with much interest and with good results.

The action of the General Association recommending the observance of such a commemorative day was taken at the meeting of 1883, and was expressed in the following resolution:

Resolved, That this Association recommends to our churches throughout the State the observance of the third Sunday in December—being the Sabbath preceding "Forefathers' Day" — as "Pilgrim Sunday," on which the principles of liberty in Church and in State, for which our fathers crossed the sea, may be enunciated and enforced; united prayer in all our churches be made for the prevalence of those principles in our country and the world; and offerings be presented in aid of the American Congregational Union of Congregational church buildings in California.

Respecting the desirableness of some provision by means of which the memory of our Pilgrim Fathers may be kept ever fresh, and the gospel principles for which they endured hardness as good soldiers of Jesus Christ, may be stated, defined, and defended for the benefit of those who are heirs to the goodly inheritance which they were called of God to acquire, I can add nothing to what has been said in preceding annual circulars. Nor can I believe it to be necessary to attempt again, at this point, "to provoke unto love and to good works." But as to the offerings in aid of the church building enterprise of our American Congregational Union, it is important that a few words be said. Under date of October 30th, and in response to an urgent appeal for aid to one of our California churches, Secretary Cobb responds as follows: "Not a question on the case, as needing aid, but we are already pledged for more than $24,000, and have less than $10,000 with which to answer rapidly maturing pledges. We are too close to the edge of repudiation to feel comfortable. Some of the grants that must soon be paid are large. Unless money comes in rapidly we cannot pledge a dollar to any church in November. Some have already been waiting long for us to make the promise, under encouragement of which they may dare to go on to build. I most sincerely hope that 'Pilgrim Sunday' will be the richest day California ever saw for church building. Do all in your power, brother, to make it tell."

When the brethren knew that of the "less than $10,000" of which Dr. Cobb speaks, *more than one-fourth* will come to California; and if they could feel, as the California Secretary has been made to feel, the disparity between what we ask, what we need, and what we *must have* from the Union, and the pitiful amounts which we have given to it in the years that are past, then no further persuasives will be needed in order to a realization of Dr. Cobb's eager hope concerning the outcome of Pilgrim Sunday.

What we need to raise, my brother—*imperatively* need, with reference solely to the Union's work in our own State—is $2,000. I say this with my eye on pledges already made, which we ourselves have promised to redeem; on applications already made, to which no negative response can possibly be accepted; and on new fields from which like applications must be made very shortly. I say it, not as though this amount—$2,000—would cover all that the Union wishes to do for us, but only that it will be such a portion of the whole amount as will give effect to our appeals, and to *its appeals* on our behalf. Under date of November 6, 1884, Secretary Cobb wrote thus: "Forty-six applications for aid, needed as badly as ever a dollar could be anywhere, and not a dollar to grant to any of them!"

Nowhere, dear brother, along the whole line of our Home Missionary advance, will a forward movement just now tell more grandly than right here. Freely we have received, freely let us give. Freely we must yet receive. Let us do what in us lies to make it possible for our Union to bestow. Cordially yours, WM. C. POND.

Married.

STRONG — BAKER — In Oakland, November 29th, at the residence of the bride's father, Mr. Theodore Pomeroy Strong to Miss Amy Bond Baker, both of Oakland.

Rev. J. H. Strong of Clayton, father of the groom, officiated at the ceremony. The occasion was made specially happy in the rich gifts of practical utility which were presented to the united pair; also, with music of instrument and song, and the presence and blessing of mutual family friends.

It is related of Dr. John Duncan, Professor at Aberdeen, in Scotland, a man of great local celebrity, that, in his early manhood, he became tinctured with the pantheistic notions which were floating in the high intellectual air of the time. He had been, in his early university years, absorbed with studies of natural science. But later in his course he studied, under a great teacher, the subjects of moral philosophy. As that teacher read the signs and laws of the conscience, Duncan's own moral nature awoke and cried out for an explanation, an origin, a source. He and a friend walked out one day, and talked over these great themes. The longer they talked, the more clear it came to be to Duncan's mind that there was a moral Governor of the universe. As they crossed, returning, the bridge which spans the Dee, his mental excitement was so great and so exhilarating that he says, "I fairly danced on the bridge of Dee because there was a God!" It is little or partial knowledge which leads men to an irreligious position. It is when men forget their moral nature that they forget God. It is by the idea of righteousness that we receive into our being the wonderful sense of a divine presence. God is not a burden, but a joy to the human intellect. Let the studies of moral philosophy hold thus due place in the curriculum of our institutions of learning. Let the men who give instruction in such studies make such an appeal to that which is deepest in our nature that the student will feel that he is spoken to with authority.

Gleanings.

Holiness, as well as pardon, is to be had from the blood of the cross.—*Berridge.*

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—*Robertson.*

Says the *Star:* "Every man thinks there are three things without which the world would come to a stand-still: First, the sun; second, the moon; and third, himself."

A rupture in the friendship of sensitive and refined natures is generally serious in its consequences. Coarse stones, when fractured, may be cemented again; precious ones never.

It implies a want of feeling, amounting almost to baseness, to deride any one on account of bodily defects. Every generous man avoids even the slightest allusion to such misfortunes.

One of the tendencies of our times is to reckon that service alone of much consequence which is conspicuous. The result of this is there is a constant straining to do exceptional things, while slighting common and every-day duties.—*Disciple of Christ.*

Goethe made one utterance which it is possible many patient souls in some of our modern congregations will sympathize with when he said: "I will listen to any one's convictions, but pray keep your doubts to yourself. I have plenty of my own."

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, December 4th.

The committee appointed at the last meeting of the Board, to inform the Hon. Frederick T. Frelinghuysen that he had been unanimously elected President of this Society, presented a communication from him announcing his acceptance of the position, with the understanding that his duties in Washington will not allow him to be present at the meetings of the Board for several months to come.

A letter was also read from William Gammell, LL.D., of Rhode Island, announcing his acceptance of the position of Vice-President of this Society, to which he was unanimously elected at the meeting of the Board in November.

Letters were presented from correspondents in various foreign lands; and, among others, from Dr. Bliss of Constantinople, complaining of violence and robbery suffered by the Society's colporteurs near Van, and of wrongs which the Turkish Government refuse to redress; from Mr. Hamilton of Mexico, speaking of the intense popular excitement in the capital during the month of November, and the providential escape of the Bible store when the streets were filled with an excited mob; from Dr. Gulick of Shanghai, saying that the residents of that city have little fear of personal danger, but expressing grave apprehensions respecting the general dritt of affairs in China; from Mr. Milne of Monte Video, announcing the decision of the Argentine Government to exonerate the Society from the payment of import duties, a decision reached through the intervention of the American minister, General Osborne; from Rev. W. M. Brown of Sao Paulo, with notes respecting colporteur work in Brazil; from George H. Prince, Esq., of St. Petersburg, with gratifying reports of the distribution made by colporteurs in the extreme east of the Russian empire; and from Rev. A. O. Forbes, asking for a new supply of Gilbert Islands Testaments for Micronesia.

A committee, of which the Hon. John Jay was chairman, which had been appointed to address a memorial to the President of the United States in respect to wrongs inflicted on American citizens in Turkey and to hindrances thrown in the way of the Society's lawful business, reported that they had united with similar committees from the American Board and the Presbyterian Board of Foreign Missions in presenting these matters to President Arthur, with an appeal to the Government to ask for redress from the Turkish authorities for flagrant outrages and for lesser grievances which have occurred or may occur in the future, and to give emphatic instructions to the Legation at Constantinople, and to the American consular authorities throughout the empire, to recognize in the business enterprises of American missionaries, legitimate objects for their watchful care, quite on a par in importance with any branch of trade.

Grants of books were made by the Board for sale and distribution at home and abroad, and for colportage to the value of about $8,800, and funds to the amount of $3,500.

It was stated that 211 colporteurs are now engaged in the work of the Society.

Two Bible societies were recognized as auxiliaries in Nebraska, one in Alabama, one in Texas, and one in West Virginia.

The total receipts for November were $46,929.48, and 78,526 volumes were issued from the Bible House during the same month.

Another volume of the "Monday Club" sermons has come to our hands bearing the familiar impress of the Congregational Publishing Society, Boston. As we look through its fresh and attractive pages and catch a gleam of the rich and living truths herein set forth, we already enjoy, in anticipation, the reading of them and the help we shall get from week to week in our Sunday-school lessons. The same names appear on the introductory pages of this the tenth volume of the series, as in the ninth of last year, with the addition of three. Each of these sermons, which embrace the main points of the lessons, will be invaluable to those who are so fortunate as to possess the volume. The Rev. Philips Brooks says of them: "I am struck with their wisdom, clearness and point"; and Dr. Goodell of St. Louis speaks of their great helpfulness to Christians, as well as instructive to Sunday-school teachers. No better gift could be added to the Home Missionary boxes which the ladies' societies will send out this winter than this beautiful volume. For sale by the Congregational Publishing Society, Boston. Price $1.50.

NEW ORLEANS, December 15th.—The World's Exposition opens on Tuesday. Business outside will be generally suspended and the city will be gaily decorated. The work of arranging the exhibits is progressing rapidly. The main building, with the addition, is nearly half a mile long. The Government building, 685x565 feet, was found to be too small, so much larger and more numerous are the exhibits than it was thought possible a few months ago.

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Children's Department.

Bird Dialogue.

"Come on, play birds to-day,
Since books are put away;
We're tired of all our other games,
And this is the oddest one.

"I'll be a thrush, and warble
All through the livelong day;
My nest is in the lowlands,
Where water-lilies blow."

"I'll be a crow, so black!
And when I caw and caw
Look out for corn and carrion;
I like my supper raw."

"I'll be a great spread eagle,
And grandly soar up high,
Wings to touch the fleecy cloud
That floats in summer sky."

"I'll be an owl, to make you laugh—
A silly, sleepy bird;
With wonder eyes and funniest noise
That you have ever heard."

"I'll be a meadow-lark;
None sweeter you ever knew;
I'm queen of all the songsters,
And pride of the forest, too."

"I'll be a horrible hawk,
And live by stealing fish—
A bold, a highway plunderer
Is all my heart can wish."

"I'm bobolink, a noisy bird,
And am always praising self;
Bold and daring, always heard
Loudly talking of myself."

"And I a cuckoo, too proud to work;
And it is really true
My wife and I steal others' nests—
We live at ease, we do."

"I am a swallow and mason;
Close underneath the eaves
I plaster well my little nest
With mud and clay and leaves."

"I'm a yellow-back, a tailor;
My nest is sewed with leaves;
I stitch and stitch and stitch,
The highest art achieves."

"I am a dove, so gentle,
With the olive branch of peace,
And bring to waiting hearts—
Imprisoned ones—release."

"And I a chaffinch; weave
A pretty little nest;
High in the apple tree, I'm robed
In yellow satin vest."

"And I, a bullfinch, practice
Fair basket-maker's trade,
In making nests of reeds
For my little wedded maid."

"Well, I'll be a goldfinch gay,
Dressed in red and yellow;
I a fuller on wool and thread,
And think I'm a handsome fellow.

"I, a martin, take turns in setting,
Subsist on beetles and flies;
'Tis true that wife never frets
Where her baby bridle lies."

"And I a bluejay—gardener;
I am always planting seed,
Or gathering the pretty tinsels
On which my birdies feed."

"I'm the tiny humming-bird you hear,
So trim and quick and neat,
Darting hither, thither—gone!
Again your gaze to meet."

"I'm an oriole, with bag-like nest;
Five eggs within it swing;
Alone I journey, and at best
They call me 'fussy thing.'"

"I a penguin, digging, boring,
Mining, working every day;
So carefully I hide my store,
But the owl steals all away."

"And I humbly build upon the ground,
Quite modest, shy and still;
I love to cheat, fly round and round,
And cry out, 'Whip-poor-will!'"

"I a mocking-bird, devoted,
Six eggs in my basket-nest;
I imitate all sounds I hear;
Brown spotted is my coat and vest."

"I'll be a man, with loaded gun,
To come this very night,
And make a dinner of you birds
Before the morning light."

"A man! a gun! oh, dear!
What shall we do?" said wren.
"Why, fly away, you noisy birds!
Aren't birds afraid of men?" B.

"How Much Does a Horse Know?"

That was the question I asked Professor Bartholomew, the successful horse trainer, one afternoon, as I met him in the hall where he exhibited his educated horses. The question may sound like a vague one, but he answered it promptly enough.

"About as much as the average man—more than a great many. You don't believe it? Will you give me half an hour to prove it?"

"But," I objected, "you can teach a horse certain tricks, which become a mere matter of habit, and it proves nothing of the horse's knowledge."

The Professor smiled pleasantly. "I wont argue with you. Wait? Nellie!"

A slight scuffling followed in the stalls at one side of the stage, and a beautiful little bay mare came trotting up to where we stood. She stopped beside the Professor, and rubbed her head against his arm caressingly, gazing curiously at me the while.

"Bow to the gentleman. Now shake hands;" the teacher continued, as she nodded her pretty head toward me, and then lifted her left forefoot.

"Is that the right foot?" asked the Professor, reprovingly.

One could actually see a look of confusion on her intelligent face as she quickly corrected her mistake.

"Nellie is like some children. She can't seem to distinguish between her right and left hand," said the Professor, patting her affectionately. "Now count one, two, three," he added. Tap, tap, tap went the iron-shod hoof on the stage. "Good!" said the Professor. "Now get the gentleman a chair."

I must confess I thought this was going a little too far. The tricks she had exhibited were ordinary enough; they displayed careful training; but this quiet request rather surprised me. I watched to see what she would do. She trotted over to the opposite side of the stage, and in a few moments returned, bringing a chair in her teeth.

"Here," said Professor Bartholomew, pointing to the place where he wanted me to sit. "Now, wait till I bring on the rest of my scholars," and he crossed the stage and put his hand on the swinging door which led to the stalls. Nellie started to follow him.

"Why don't you stay with the gentleman?" he said, quietly, without turning his head, just as one would speak to a child. Nellie turned obediently and came to my side. I must confess that I felt rather embarrassed, and in my confusion hardly knew how to treat this little lady horse. Suddenly I thought of some candy which I had in my pocket, and soon we were getting on finely, eating candy together.

In the meantime Professor Bartholomew had returned, followed by about a dozen horses, who marched solemnly on to the stage, and ranged themselves along one side. Then came the exhibition.

It would be impossible to describe all the performances they went through—marching and countermarching, dancing in perfect time to Professor Bartholomew's whistle, lying down, kneeling, bowing, jumping—all at the quiet command of the teacher. In fact, his voice was so low and gentle that it could hardly be called a command; it was more like a suggestion on his part, with which they complied readily.

One handsome Arabian attracted my attention, and the Professor at once called him over to him.

"How do you do, Selim?" said the teacher. The horse bowed.

"Is that the way you bow in Arabia?" Selim at once dropped upon his knees, and touched his forhead to the floor. The Professor gave him the signal for getting up. Then, turning to me, he said:

"That is an extremely difficult feat. For some reason a horse hates to do it."

"Does he understand what you say?" I asked.

"Does he not act as if he did?" was the Professor's answer. Then he continued: "There is no doubt that the horses understand every word you say to them. I could see no reason why, if a horse can comprehend the meaning of 'Whoa,' 'G'long,' 'Huddup,' he could not learn more, so I began to teach two or three, and soon had this school around me."

"I notice you speak in such a low tone, while so many who have to do with horses seem to think it necessary to yell at the top of lungs."

"A horse is not deaf; his hearing is more acute than a man's, and yelling at him only tends to make him harder to manage. You can lay it down as a certain rule that the louder a man shouts at a horse, the less he knows about horses. But, then, half the men who have charge of horses should be made to practice ten years on a clothes-horse before they are allowed to touch a live one."

"How do you manage to teach them so much?" I asked.

The Professor smiled. "Any one with patience can train horses, and almost any horse can be trained. The trouble is that most people have but little patience, and a great many good horses are spoiled by half-witted owners who are not fit to have charge of a saw-horse."

But the scholars were becoming restive, and the Professor said, "School is dismissed." Each horse left his place, came up to the Professor, and walked off the stage.

"Now, how much does a horse know?" said the Professor, turning to me and repeating the question.

"A great deal more than some men, for he knows enough to do his duty cheerfully and to the best of his ability," I answered promptly, as I took my leave. —*Harper's Young People.*

A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ he can't lead a prayer-meeting, or be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb and yell like a real boy. But in it all he ought to show the spirit of Christ, he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party of mischief, to persecution, to deceit. And above all things, he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—*Royal Road.*

An old lady, aged sixty, was seated mending her son's stockings in his house in one of the suburbs, when a tramp entered and asked for something to eat. The old lady went to the pantry, and when she came back her gold-rimmed spectacles were gone. She said to the tramp, "You've got my specs." He denied it. Quietly laying down the plate, she went to a bureau, took a revolver therefrom, pointed it at the tramp, and told him that if he did not lay "those specs" on the table she would shoot him where he stood. The tramp took the spectacles from his pocket, and mildly laid them down. "Now," said she, "eat what I have brought for you and get out." He ate and departed. When her son appeared, the old lady, again taking the revolver from the bureau, said to him, "Augustus, how do you cock this weapon?"

What Our Good Boys Must Learn.

To cultivate a cheerful temper.

To choose their friends among good boys.

To learn to sew on their own buttons.

Not to tease boys or girls smaller than themselves.

To take pride in being a little gentleman at home.

To be polite and helpful to their own sisters as they are to other boys' sisters.

To treat their mother as politely as if she were a strange lady, who did not spend her life in their service.

To feel a noble pride in making their mother and sisters their best friends.

When their play is over for the day, to wash faces and hands, brush the hair, and spend the evening in the house.

If they do anything wrong, to take their mothers into their confidence, and, above all, never to lie about anything they have done.

Not to take the easiest chair in the room, and put it directly in front of the fire, and to forget to offer it to their mother when she comes in to sit down.

Not to grumble, or refuse, when asked to do some errand which must be done, and which otherwise will take the time of some one who has more to do than themselves.

To make up their minds not to learn to smoke, to chew, to drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men, and necessities to bad ones.

Be Courteous.

Not long since, while crossing the river to Jersey City, I noticed an old lady, neatly but humbly dressed, who was attended by a young gentlewoman. *That* she was, though her dress indicated one who could scarcely be in comfortable circumstances in life. The young woman carried a basket of considerable size, while the elder had a bundle and a cane. She was quite lame and walked slowly. The thought crossed my mind as I glanced at them: "That woman is blessed with a kind and a loving daughter or niece." I passed from the boat in advance of them, and took my seat in a horse-car. Presently, the couple came to the same car; and, after comfortably seating the elder lady and disposing of her basket, the younger bade her a kind good-bye and went away. The old lady's eyes were full, and her heart, too. Turning to me, she said: "That's what I call Christian courtesy. That girl is an entire stranger to me, yet has come all the way from the Eighth-avenue cars with me to carry my basket, and would not even let me pay her fare." I then recalled her quiet, happy expression. I believe that I should know her again, here or hereafter; and I most strongly believe that, if she lives to old age, she will not be comfortless or cheerless.—*Youth's Instructor.*

Word Game.

Here is a game which affords a field for quick thinkers and good spellers, and gives slow thinkers and poor spellers a chance to improve by practice. It is an exercise likely, moreover, to increase one's vocabulary of words, and so increase the gift of language by testing it. It was given as a puzzle by the students at the Boston Institute of Technology.

Two words are given of an equal number of letters, and the problem is to change one to the other by altering one letter at a time of the first so as to make a legitimate English word, continuing the alterations until the desired result is attained, and accomplishing this with the smallest number of changes.

The conditions are that only one letter shall be altered to form each new word, and that none but words which can be found in English dictionaries shall be used. Here are some examples of the changes:

East to West—East, vast, vest, west.

Dog to Cat—Dog, cog, cot, cat.

Soup to Fish—Soup, sour, pour, pout, post, past, fast, fist, fish.

Road to Rail—Road, goad, goal, coal, coil, toil, tail, rail.

Milk to Hash—Milk, milt, mist, mast, mash, hash.

The game is becoming quite popular in family circles, and seems to furnish instruction with amusement.—*Exchange.*

Live for Something.

Thousands of men move, breathe, live, pass off the stage of life, and are heard of no more. Why? They did not partake of the good in this world, and none were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die? O, man immortal! Live for something! Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love and mercy on the hearts of thousands you come in contact with, year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as brightly on earth as the stars of heaven.—*Dr. Chalmers.*

Dean Stanley married Professor and Mrs. Tyndall according to the usual forms. The *Canada Presbyterian* thinks the Dean not equal to his opportunities, and that if he had been he would have asked the groom: "Do you take this anthropoid to be your coordinate, to cherish with your whole cellular tissue, until a final molecular disturbance shall resolve its orgauism into its primitive atoms?"

Never judge a man's character by the umbrella he carries. The probability is that it is not his own.

A Grand Motive.

"It is a most important service which religion has rendered, not only to the eloquence of the pulpit, but to every department of Christian literature, by putting the *faculties under the pressure and power of a grand motive.* The heart of man must be pressed and well-nigh crushed before it will give out its wine and its oil. Woe is me, said Paul, if I preach not the Gospel of Christ. He who would preach with force and effect must subject himself to that religious sense of responsibility which is alone competent to bring into action every dormant faculty; and bear about him the solemn and weighty reflections that he watches for souls as one that must give account. Whenever the heart and conscience exert their combined power in this direction, every talent will be employed; the whole man is urged to full and efficient action. Cast such a man into prison, and like Bunyan, 'ingenious dreamer,' will he describe the progress of the soul to God; confine him to a bed of sickness, and like Baxter, will he sweetly muse and write of the 'rest' of saints in heaven; blind his eyes in total night, and 'celestial light' will shine inward, enabling him, like the glorious Milton, to

'See and tell
Of things invisible to mortal sight.'

Fetter him with chains, and in the very presence of kings and governors, he will, like Paul, reason about a judgment to come; nail him to the cross, his heart will still palpitate with inextinguishable love, and his latest breath will be spent, like his Master's, in prayer and speaking for others 'good.'"—*Rev. J. D. Barbee*

The Cynically Censorious.

There is great danger in seeking to reform abuses lest the reformer himself may soon need reformation. A man conscious of a higher plane than others occupy, and who feels himself looking down on those around him, easily can come to condemn and despise them, though they are men like himself, and as men, notwithstanding their perversion, are worthy of his constant reverence. In this he poisons the core of his own moral life. No man can despise another without becoming himself despicable. The constant fault-finder is pretty certain himself to sink into the very faults which he condemns. A cynical, carping spirit which says, stand aside, for I am holier than thou, a Pharisaic, self-righteous spirit, which thanks God that it is not as others are, may often put itself in the front rank of reformers, but it is not of such stuff that high and lasting reforms are originated or consummated. The greatest of all reformers, whose words and work are the most potent agency in the renovation and uplifting of society the world has ever known, gave the key to all genuine reform in his wondrous words—alas! that they should often seem so little heard—"I judge no man; for I came not to judge the world, but to save the world." He can be followed, and has been, though the way is straight.—*Julius H. Seelye, in North American Review.*

There is one sin which, it seems to me, is everywhere and by everybody underestimated, tolerated with under tolerance, and quite too much overlooked in our valuation of character. It is the sin of fretting. He who frets is never the one who mends. And when the fretter is one who is beloved, whose nearness of relation to us makes his fretting at the weather seem almost like a personal reproach to us, then the misery of it becomes indeed insupportable. Most men call fretting a minor fault—a foible, and not a vice. There is hardly any vice, except drunkenness, which can so utterly destroy the peace, the happiness of a home.

There are some who are cowardly enough to trifle with or nibble at truth, but not bold enough to fling it away. It would be well for us to remember that not merely accepted error, but undervalued truth, has often made havoc of a church and shipwreck of souls.—*Bonar.*

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Miscellany.

The Soul's Yearning.

Be still, my anxious heart, be still!
And yield thee to thy Father's will;
O let me in thine arms recline,
And soothe this throbbing heart of mine.

O press me closer to thy breast,
And let me enter into rest;
Though clouds of darkness veil my sky,
Thy smiles of love shall check the sigh.

More of thyself to me impart,
Settle and fix my restless heart;
Thy tender care, thy peace, thy life,
Subdue and calm all inward strife.

In sorrow, trouble, conflict, woe,
Point thou the way, and with me go;
Be thou my Father, thou my Friend,
Sustain and keep me to the end.

REV. C. C. GOSS.

Mopping Up the Slops.

BY REV. GEORGE W. JAMES.

How often do we hear it said that nothing can be done by legislation to counteract the evils of intemperance! The folly of this statement is made evident by the following telling illustration, which can be used with electrifying effect upon an audience, by an earnest and energetic speaker. I heard it years ago from an old worker in the temperance harness. He said: "When I was a boy, you know what poverty and distress I had to endure, so, when I became a tolerably wealthy man, I sought for comfort and ease in every way that I could wisely gain it. And not only did I thus think for myself, but also for the servants I engaged. Hence, my new house was fitted up with every improvement for saving labor that ingenuity could devise. One of the labor-saving ideas was the conveyance of water to the boiler in the kitchen range by means of a pipe, so that all the cook had to do when she wished to refill the boiler, was to turn on the tap, and then sit down and wait patiently until a full supply had flowed in, when she would turn off the faucet. The old style required her to take off the boiler lid, and then slowly fill up with a bucket, each bucketful having been laboriously drawn from the well.

One day, as I sat in my drawing-room, dreamily looking out over the ocean—for my house was built upon the Scarborough cliff, which afforded magnificent views of the North Sea, with its fog banks and variegated waters, covered here and there with flocks of seagulls—I was aroused from my reverie by the voice of my house-maid calling from one of the upper rooms to the cook in the kitchen below, "Mary! Mary! come up here! I want you!" Mary, as it afterward appeared, had just turned on the boiler faucet, and was resting until the boiler slowly filled, could not resist the temptation to see what Eliza required of her, so, leaving boiler and all her other kitchen cares behind, she hastily flew upstairs. The low murmur of voices that reached my ears showed how busily the minds and tongues of my two maids were employed, until suddenly the cook remembered the open faucet, and the fear entered her heart that the nice, clean kitchen floor would be flooded with the water from the overflowing boiler. Hastily rushing down stairs, she found her worst fears realized, and, tucking up her dress, she, as loudly as she dared, for fear of annoying me, called out to Eliza to "come down here at once." Eliza "came down," *and so did I.* Stealthily going to the top of the kitchen stairs, I stood in the shadow watching them. There was the floor, an inch or so deep in water, while Eliza, with a tin-cup, was bailing up the water into a bucket, and the cook, her dress tucked up almost above her knees, was mopping away, until her face fairly dripped with perspiration. I watched them thus slavishly working for some minutes, and, with wonder, noticed that the water did not decrease in the slightest, until, like a flash, the thought struck me, and, turning my eyes in the direction of the boiler, saw there the cause of the puddle. It was overflowing as fast as they mopped it up, and, with a yell, I cried out, "You pair of ninnies! turn off the tap! ye're mopping up the slops, but the tap's running!"

Now for the application.

When I see a boy taken to prison for stealing bread because of his hunger, while his father and mother have spent in whisky what should have gone to feed him, I say: "You're mopping up the slops, but the tap's running!" When I see the drunken prostitute locked up for her loud-mouthed, vulgar swearing on the public street, I say, "You're mopping up the slops, but the tap's running!" When the mother is incarcerated in a lunatic asylum, for having, in her drunken frenzy, dashed out the brains of her unconscious babe, I say: "You're mopping up the slops, but the tap's running!" When I hear the judge sentencing to be hung the man who, when crazy with drink, murdered his wife—I say: "You're mopping up the slops, but the tap's running!"—and, indeed, when I see any punishment inflicted for any crime committed under the influence of intoxicating liquor, I say: "You're mopping up the slops, but the tap's running!" There is not a prison, a jail, a penitentiary, a reformatory, a lunatic asylum, a Magdalen home, a home for reforming drunkards, but is a proof of the fact that, as a nation, we are "mopping up the slops, but the tap's running." I never see a magistrate, a coroner, a policeman, a jailer, a warden, but I say in my heart, "We are paying you to mop up the slops, but alas! the tap is still running!" Fellow-men, fellow-citizens, fellow-Christians, how long halt ye between two opinions? How long will ye tamper with the accursed thing? How long will ye nourish the viper that stings as ye feed him? How long will ye allow your children to play over the fumes of hell? How long will ye subject your nation to the humiliation of being the nation that makes, annually, sixty thousand drunkards? Let us no longer be content with the mopping up the slops of the accursed liquor traffic, but let us, with one accord, shout, with a voice as of one man, so that the arch of heaven shall echo the words to the utmost extent of the earth—"We will now! once and for all! turn off the tap when the stream of hell has too long flowed!" That God would give to his Church and children upon the earth the spiritual earnestness, the self-denial and the fervent zeal and continued effort to accomplish this grand end is, or should be, the daily prayer of every Christian temperance worker.—*Church and Home.*

Brevities.

Brooklyn has forty-six Catholic churches.

Industrial education is making great strides in Ohio.

Instruction in sewing has been introduced in the Philadelphia public schools.

The Spiritualists of Boston are erecting a temple which is to cost about $250,000.

Sir Moses Montefiore, the centenarian and philanthropist, has 311 grandchildren.

A part of the original fund by which Williams College was founded came from a lottery.

The day schools of the city of New York have 150,000 pupils, and the night schools 12,000.

Hereafter the University of London will confer a new degree to be known as the "Teachers' Diploma."

The aggregate expenditure for public education in Dakota during the past year amounted to $1,748,000.

The Superinteadent of Public Instructions for Dakota reports 50,000 children enrolled in the schools last summer.

The First Presbyterian church of Newburg, N. Y., which celebrated its centennial on Saturday, has had but three pastors in the one hundred years.

This country has about 16,000,000 children of "school age," but less than 10,000,000 are enrolled in the schools. There are 290,000 teachers employed in all, and the schools cost $91,000,000 a year.

In the public schools of Greece the four gospels of the New Testament are used as a reader by the children of the most advanced classes of the primary department, and the new Minister of Education proposes to extend their use into the higher schools.

Counterpanes and pillow-shams that, when wrinkled, can be smoothed by hot flat-irons are made out of manila paper in New Jersey.

The astonishing fact is stated that the water power of Niagara Falls is actually utilized at Buffalo, 22 miles distant, being transmitted over the electric wires.

It is reported that the infamous organization of Molly Maguires, that was broken up in the coal districts of Pennsylvania a few years ago, has been reorganized.

In spite of the abolition of the suttee in India by the British Government, a Hindoo widow was recently burned on her husband's funeral pyre in the Jeypoor district.

The *Etruria*, the new Cunard steamer, was launched last week at Glasgow. It is the next largest ship to the *Great Eastern*, being 520 feet in length, and with its engines of 14,000 horse power is expected to be the fastest steamer afloat.

The Broadway Tabernacle, of which Rev. Dr. W. M. Taylor is pastor, is the first church of New York city in which the electric light has been introduced. It is expected that the congregation will not only enjoy better light but decidedly purer air, and so can profit more by the excellent preaching.

A Cure for Drunkenness.

There is a prescription in use for the cure of drunkenness by which thousands are said to have been enabled to recover themselves. The recipe came into notoriety through the efforts of Mr. John Vine Hall, commander of the *Great Eastern* steamer. He had fallen into such habitual drunkenness that his most earnest efforts to reclaim himself proved unavailing. At last he sought the advice of an eminent physician, which he followed faithfully for a couple of months, and at the end of that time he had lost all desire for liquor, although he had been for many years led captive by a most debasing appetite. The recipe, which he afterward published, and by which so many other drunkards have been assisted to reform, is as follows: Sulphate of iron, 10 grains; magnesia, 40 grains; peppermint, 44 drams; spirits of nutmeg, 4 drams. Dose, one tablespoonful twice a day.—*Irish Advocate.*

At the Copenhagen Conference of the Evangelical Alliance, among other topics that of religious indifference was discussed. The picture Dr. Christlieb presented of Germany was appalling. In Berlin with a population of 1,000,000, only 20,000 or two per cent. attended public worship. In Hamburg with near 400,000 people only 5,000 attended. In certain districts of North Germany, there were suicides at the rate of thirty to forty a week. The state of things in the rural districts was also bad. The working classes were so hard pressed during the week, and had to work at such small wages, that they thought they were bound to labor on the Lord's day in order to increase their income. The study of infidel books he represented as very common. In London it is said that over one million out of its four millions never attended Church. In Glasgow 200,000 out of 700,000 neglect public worship. It is probable that New York and other American cities would show figures which indicate a like indifference.

Bright Things.

"The bark went down," said the ague patient, after he had swallowed a big dose of quinine.

"I wish to state," writes a provident minister, "that I have procured an alarm clock that will wake up the congregation as soon as the service is over."

Was there ever a better example of the witty and concise form of expression than the answer of the grim man who, when asked about the character of a neighbor, sententiously replied, "Mister, I don't know very much about him, but my impression is he'd make a first-class stranger."

"The hand that rocks the cradle is the hand that moves the world.' Perhaps that's so; but it can't stone a hen out of the garden with any overshadowing success.

A Florida paper informs us that "Peter Cooper, the great novelist, has passed away—a man whose memory deserves to be revered by all civilized nations."

"Lie still, Bridget," said Pat to his wife, when the burglars got into his house; "an' ef the spalpeens foind anything, be jabers, we'll get up and take it from 'em."

A woman may be perfectly angelic, and as patient as patient can be, and still not be able to look calmly on while her husband draws a match along a picture-frame to light his pipe.

"I am surprised, John," said an old lady, when she found the butler helping himself to some of her finest port. "So am I, ma'am," was the calm reply; "I thought you was gone out."

A Toronto blacksmith advertised for a helper "who must be quick as lightning." The first man who applied for the situation carelessly picked up a hot horseshoe, and the blacksmith hired him at once.

"Mister! are you the gintleman as is the mate?" asked a steerage of one of the officers on a New York packet ship. "No," says the man addressed, "but I am the gintleman as cooks the mate!"

"Afraid?" exclaimed Madame Patti, with charming humility, when asked if she did not fear assassination in Russia. "Not a bit of it. The Russians can always get another czar, but never another Patti!"

"Jones, if burglars should get into your house, what would you do?" "I'd do whatever they required of me. I've never had my own way in that house yet, and it's too late to begin now—yes, alas! too late!"

A San Francisco showman is advertising a troupe of educated flies. If he will send one on here to teach others how to walk around the edge of a milk-pitcher without falling in, he will gain everlasting fame, says the Boston *Post*.

An old colored "aunty" in Baltimore went to the church and requested to be baptized. "But you have been baptized," said the clergyman. "I knows it, massa," said she; "but it didn't take." Several other cases of that sort are reported.

A gentleman was giving a little baby-boy some peanuts the other day. The good mother said: "Now, what are you going to say to the gentleman?" With childish simplicity, the little fellow looked up in the gentleman's face and replied: "More!"

A little fellow who had been to church was asked by his sister on his return, "Well, how did you like the sermon?" "Pretty well," responded the youthful oritic. "The beginning was very good, and so was the end; but—it had too much *middle*."

Husband (airily, they had just returned from their wedding journey)—"If I am not home from my club by—ah—ten, love, you'll not wait." Wife (quietly)—"No, dear"—but with appalling firmness—"I'll come after you!" He was back at 9:45 sharp.

A moral poetess had begun a poem in uncompromising blank verse on the degeneracy of man: "God made man in his own image; but he——" and here she was compelled to leave it. A degenerate one came in and took the liberty of helping her forward a little: "Would probably have remained so; but she——."

Telemachus, don't let me hear you laughing at a woman again because she can't sharpen a pencil. When you want something in that line to laugh at, do you just contemplate a man cutting out a paper pattern with a pair of scissors, by the united efforts of his right hand, lower jaw and two-thirds of his tongue.

A father complained bitterly of the way his children destroyed their clothing. He said: "When I was a boy I only had one suit of clothes, and I had to take care of it. I was only allowed one pair of shoes a year in those days." There was a pause, and then the oldest boy spoke up and said, "I say, dad, you have a much easier time of it now you are living with us!"

"You're a goose," angrily exclaimed an Austin man to his wife, who continually chided him about his excessive extravagance. "You do nothing but cackle, cackle, cackle, all the time." "Yes, dear," she sweetly replied; "but you must not forget that the cackling of geese once saved the capital of Rome, and if cackling can save your capital, I am going to keep it up."

Professor Romanes tells a story about a little girl, showing what perplexing problems children can suggest. She was silently watching her father write his sermon, and, after protracted observation, put to him the somewhat difficult question, "Papa, does God tell you what to write in a sermon?" With some little hesitation our clerical friend replied in the affirmative, whereupon he was ignominiously nonplussed by the further question, "Then, papa, why do you scratch it out again?"

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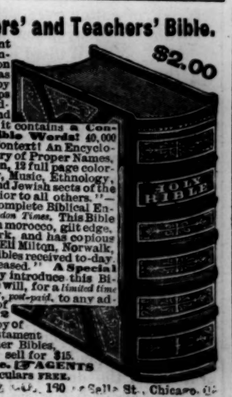
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LOSSES PAID SINCE ORGANIZATION	$954,247 44

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The Pacific.

SAN FRANCISCO, CAL.

News Items.

COAST.

The Idaho Legislature has convened at Boise City.

The Indian school at Forest Grove contains 186 children.

The Oregon State Legislature will convene Monday, January 12, 1885.

Immigrants are said to be settling in Southern California at the rate of 800 per week.

In an area of 100 square miles in the Wood River country, Idaho, are 5,300 mines located.

The splendid mica deposits of Santa Fe and Rio Arriba counties, N. M., have grown in great public interest.

LOS ANGELES, December 11th.—The Chief of Police made a descent on four gambling-houses last night and arrested twenty-five players.

During the past week 638 immigrants arrived in this State, as reported by the Immigration Bureau. Of this number 225 stopped off at interior stations, the remainder coming direct to this city.

At a meeting of the Canadian Pacific Directors the selection of Coal Harbor as the Pacific terminus of the line was ratified. A company has been formed to construct wharves, harbors and other terminal facilities.

The Union Pacific railroad has receded from its late raise on freight rates for ore between Wood river and Salt Lake and restored the old rate, as far as the Queen of the Hills is concerned, till January 14th. Owners would have shut down if the raise had been enforced.

PORTLAND (Or.), December 11th.—This afternoon Portland packers sent the first shipment of fresh Columbia River salmon to London, England. They were sent by the Pacific and Northern Pacific express. They will arrive in London in fifteen days.

Since the furnace started in 1883, the Arizona United Verde Copper mines have produced 2,891 tons of refined copper, and 237,951 ounces of silver. Estimating copper at $250 per ton, and silver at $1 per ounce, this gives $787,451 as the total gross product. The above return shows an average of 7½ tons of copper bullion per day for the one thirty-ton furnace which has been running.

EASTERN.

The Philadelphia Y. M. C. A. held the 27th anniversary of its noonday prayer-meeting November 23d.

Francis D. Moulton, famous for his connection with the Beecher-Tilton affair, died Wednesday night, December 3d.

BRIDGEPORT, CONN., December 9th—The steamer *City of Springfield* was obliged to put into this harbor last night on account of the gale.

Connecticut, with its population of 623,000, has over 6,000 persons who are more than 80 years of age, 20 of whom are centenarians.

The 400 Chinamen in Philadelphia have formed a guild to provide a place for their evening meetings, and for medical treatment and legal advice.

The Astor Library in New York city now contains 208,429 volumes. Mr. John Jacob Astor gave $15,000 the past year for the purchase of new books.

Wm. H. Vanderbilt, through his counsel, has filed in the New York County Clerk's office a judgment recovered against Ulysses S. Grant for $155,000.

The *Christian Weekly* reports that "the railroads of this country employ 2,000,000 men, or half as many as are working in all other industrial establishments." Is this true?

The President has sent to Congress a message favoring the ratification of the new treaty with Spain, accompanied by a communication from Secretary Frelinghuysen explaining the provisions of the agreement.

The draft of the new Hawaiian treaty has reached the Senate; it cannot go into effect until it is favorably passed on by both houses of Congress; four members of the California delegation propose to speak against it.

FOREIGN.

The new Hawaiian treaty has not yet reached the Senate.

La France says the Chinese commanders have been ordered to suspend hostilities.

One hundred hosiery operatives have left Nottingham for America, where employment is engaged and awaiting them.

The Berlin Missionary Society recently celebrated the semi-centennial of the departure of its first missionary to the heathen.

Minister Foster yesterday presented the recently negotiated commercial treaty with Spain to the State Department; it is strongly opposed by Eastern sugar refiners and cigar manufacturers.

A dispatch from Odessa to the London *Times* says Turkish atrocities in Macedonia are increasing. Two hundred Christians were murdered within the past few weeks, and three villages were burned.

Two ships are loading at Hull, England, with steel rails for the Vancouver Island Railway, and the steamer Enterprise and several other ships are loading with rails at Newport, Wales, all for Victoria.

The Congo Committee, at Berlin, has provisionally accepted the French neutrality proposals, which provide for the free navigation of all rivers and canals, and free passage over all railways and roads, both in the Congo and Niger countries, by all nations, peaceful or belligerent, for the purpose of commerce, in time of war.

W. C. T. U.

The papers gave such detailed accounts of the National W. C. T. U. held at St. Louis that I did not send an account of that meeting to our papers. But a St. Louis *Republican* has been sent me containing an interesting article on that Convention entitled, "Public Movements Among Women." The writer desired to have "a sort of an analysis of its statistical data, such as will shed a mild philosophical light on its true spirit and meaning."

Many questions were asked. The first was regarding the average age of the members of the Convention. What a strange question to ask concerning a convention of ladies! But, venturing to "guess," I should say the average age would be forty or forty-five years.

The next questions were, "Were they married women? and did they give the opinion of their husbands?" I should think the large majority were married women, who gave their own opinions, but whose husbands are in sympathy with the work. The idea, perhaps, was, "Did their husbands believe in the affiliation of the W. C. T. U. with a political party?" We had no way of knowing; in many instances I knew husbands and wives heartily agreed in deeming it unwise for the W. C. T. U. to become partisan, whatever individual as such might choose to do.

The next question was, "How many of the members have personally suffered under the great social evil?" Many, I know, had seen their dear ones go down to drunkards' graves, while large numbers, like those who represented our own State, were engaged in the work not because of any personal feeling, but from philanthropic motives, the same as in any other great work to uplift humanity; the strong to help the weak resist temptation. This was our first step in this work. Our second is broader—to urge upon our law-makers to remove temptation by judicious laws, and our gentlemen friends to see that good laws are enforced. On the morning on which definite action was to be taken, the resolution upon the position of the W. C. T. U. to a political party was handed to each member as she entered the Church. After long and earnest discussion it was decided by a large majority to affiliate with the party most aiding the cause of temperance. It was distinctly stated that each State would be free to act as the State W. C. T. U. deemed wise. This was merely the action of the National Society, which the National Secretary stated was always expected to be ahead of individual States. California, Iowa, Ohio, District of Columbia, and possibly some other States, voted to remain as in the past, non-partisan. I observe, since then, by a card in a Philadelphia paper signed by the State Officers, that Pennsylvania desires to be non-partisan; so, I am sure our work will, in the future, at least in very many States, be carried on as heretofore. Mrs. Mary E. Hunt of Boston, who has done such successful work in many States in effecting legislation regarding compulsory education, begged of the Convention, for the sake of the children, to be non-partisan. Now, she was welcome wherever she went in the name of the W. C. T. U., as all were desirous to save the children, and if there were no party question in the matter, they would aid in scientific instruction or temperance in our public schools. We sincerely hope the California Legislature will pass laws similar to those of New York on this matter of education. While there was marked difference of opinion, there seemed to be but one desire, and that was to consider only the best interest of the temperance cause as each delegate saw it. To show how widely different good people's angles of vision may be, I give but one incident. Mrs. J. Ellen Foster of Iowa, known to us in California, and Mrs. Mary T. Lathrop of Michigan, as pronounced for the Third Party as Mrs. Foster is for Constitutional Prohibition, each were allowed fifteen minutes to open the discussion; others, five minutes on either side. A clergyman came down the aisle, and took his seat near me in the portion assigned to delegates. When Mrs. Foster spoke he said, or his friend next to him, "What sophistry!" on the other side some one whispered. "That is logical!" And just the same ideas, with other words, were expressed when Mrs. Lothrop spoke on the other side. Many were, no doubt, influenced in their vote by the thought that Miss Willard, who gives so much time to this work—indeed, devotes her entire life to it—must know what was the wisest thing to do. One State President from the far East said to me, "I prayed over this matter at noon; I felt that Miss Willard must know better than I, so I voted yes; but there is a *hereafter* for me when I get back to the State." I looked in vain after election for the large numbers in the South, of whom we have heard so much, who "could not be Republicans and would not be Democrats." I do not see but it was, as before, "a pretty solid South."

But when the political question was left out, or gotten over, all else connected with the Convention was quite delightful. Miss Willard said, in accepting the office: "I have lifted my hand up to the blue sky and asked God to fill it. Oh, sisters, pray for me, that I may be true and loyal, and may be more humble as our work widens!"

The new Superintendent of the kindergarten department, Mrs. E. G. Green of St. Albans, President of the Vermont W. C. T. U., is already planning great things. St. Louis has large numbers of kindergartens connected with the public schools of that city, the result of one lady's untiring efforts.

General Henderson's delightful home was thrown open for the entertainment of a few of the delegates. It was late when we arrived, but we there met Mrs. Mary B. Willard; editor of the *Union Signal*, Mrs. Mary Lowe Dickenson, one of the writers for the *Century*; Mrs. Piersall Smith, so well known on both continents for her wonderful Bible readings and writings. Mrs. Pierson of Manchester, Vice-President of the British W. C. T. U., was also there.

At the California W. C. T. U., early in January, a full report of the National W. C. T. U. annual meeting will be given; also, of the delightful trip over the Denver and Rio Grande road.

MRS. P. D. BROWNE,
Pres. California W. C. T. U.
Montreal, December 6, 1884.

Several boys were arrested in this city last Saturday night for violation of the 8 o'clock ordinance, which requires them to be at home after that hour. If this ordinance were made to apply to pretty old boys it would be a good thing.

Publishers' Department

Entered at the postoffice at San Francisco as second-class matter.

The subscription Price of THE PACIFIC is $2.50 in advance—which includes the payment of the postage by us.

The courts have decided that all subscribers to newspapers are held responsible until arrearages are paid and their papers are ordered to be discontinued.

THE PACIFIC will be sent *free* for one year to any person sending the names of *three* new subscribers, with the money.

Any old subscriber sending the name of one new subscriber, with $2.50, can have his own paper another year for $1.75.

Payment for THE PACIFIC, when sent by mail, should be made in Money Orders, Bank Checks, or Drafts. When neither of these can be procured, send the money in a registered letter to THE PACIFIC. All postmasters are required to register letters whenever requested to do so.

The date against your name on the label of your paper shows to what time your subscription is paid.

THE PACIFIC CLUBBING LIST.

We will send the PACIFIC one year (price $2.50 a year) to any new subscriber, or to any old subscriber renewing *in advance*, with any of the following publications, for the price named in the second column. The price in the first column is that of the publication named alone. *Each column includes prepaid postage.* After the receipt of the first copy of any publication, complaints, if necessary, should be sent to the office where it is printed.

American Agriculturist	$1.50	$3.50
Christian at Work	3.00	5.00
Demorest's Monthly Magazine	2.00	4.00
Godey's Lady's Book	2.00	4.00
Harper's Weekly	4.00	5.75
" Magazine	4.00	5.50
" Bazar	4.00	5.50
Scientific American	3.20	5.00
The Century Magazine	4.00	6.00
St. Nicholas	3.00	5.00
Wide Awake	2.50	4.50
The Independent	3.00	5.00
North American Review	5.00	6.35
Congregationalist	3.00	5.10
Littell's Living Age	8.00	9.50
Illustrated Christian Weekly	2.50	5.00

GIVEN UP BY PHYSICIANS.

A patient residing at Binghamton, N. Y., after using Compound Oxygen for two years, gives the gratifying result:

"For two years I could not stand on my feet but for five minutes at a time, or talk as many minutes; but now I can walk four or five miles, and do business all day. And I owe my recovery to health to the persistent use of Compound Oxygen, for I used it about two years, gaining a little all the time. Nearly all the physicians who attended me gave me up, and some said they could number my days."

Our "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address DRS. STARKEY & PALEN, 1109 and 1111 Girard street, Philadelphia.

All orders for the Compound Oxygen Home Treatment directed to H. E. Matthews, 606 Montgomery street, San Francisco, will be filled on the same terms as if sent directly to us in Philadelphia.

A healthy body is indispensable to a vigorous mind. A bilious and dyspeptic man, whose blood drags sluggishly in his veins, can neither think clearly nor act wisely. Ayer's Pills will stir up the liver, excite the stomach and bowels to activity, open the pores of the system, renovate the blood, and restore a healthy tenement for the mind.

SLEEPY CONGREGATIONS.

Sometimes clergymen unjustly blame themselves for the drowsiness that pervades their congregation at the evening services. The true case, not infrequently, is the improper position of the lamps or gas-jets, which throw the light into the eyes in such a way as to make closing the lids involuntary. By the use of proper reflectors the lamps can be placed near the ceiling, and a soft, pleasant light will be diffused about the room. The best reflectors are manufactured by I. P. Frink, 551 Pearl street, New York. They have proved very satisfactory in many large churches in cities where gas or electric light is used, as well as hundreds of small country churches where kerosene lamps are the only illuminating means available.—[Christian Union.

The chief advantage secured in the new upright pianofortes which the Mason & Hamlin Company are now introducing is undoubtedly in their quality of tone, which is, of course, the fundamental excellence in any piano. By their new arrangement the strings are accurately and securely held, being subject to little or no variation from changes of temperature, humidity of the atmosphere, etc. More perfect and accurate vibrations of the strings are thus secured, which are essential to tones entirely musical and free from mere noise. The greater durability and freedom from liability of the Mason & Hamlin piano to get out of tune come from the same cause. This improvement in these pianos is added to the best modes of construction heretofore employed.—*Boston Traveler.*

ROCK CANDY DRIPS, imported by Smith's Cash Store from Eastern markets, is one of the finest table syrups ever offered to the public. In accepting the offer made of free papers, be sure to designate which paper you saw it advertised in, and give correct address.

We recommend our readers to buy their gents' furnishing goods of Hess & Irving, whose advertisement you see in this paper. This is a reliable house; they make goods to fit, and rates are reasonable.

ROOMS.—Persons desiring to rent desirable rooms in the best parts of San Francisco by the day, week or month, with or without board, at low rates, please call at office of or send to THE PACIFIC.

"BEAUTIFUL CRAFTON."

This celebrated health retreat is near the base of San Bernardino mountain, 2,300 feet above sea level, an altitude most desirable for invalids. Terms are reasonable, table good; always plenty of milk and cream. Address M. H. Crafts, Lugonia P. O., Cal. tf

THE KING & MORSE CANNING CO.

Offers the choicest Fruits, Jams, Jellies and Sauces, especially prepared for family use, in order to save the housekeeper the trouble, expense and inconvenience of "putting up" the same class of goods at home. All cans or glasses found bearing the label of this company will be found equal, if not superior, to those packed by the most careful housewife, and can be relied on every time.

Schafer & Co., whose advertisement has been before in this paper, will now again be found in another column. We take pleasure in calling the attention of our readers to this clothing house. Don't go roving around when you want anything, but look at the advertisements in THE PACIFIC, and you will not go astray and get cheated.

"Where shall I buy a good hat?" "At Herrmann's, 336 Kearny street," is our ready reply. We wear his hats, and so do very many of our friends, and are satisfied. He has recently doubled the size of his store, which shows deserved prosperity.

PRICES CURRENT.

SILVER—Bar Silver, per ounce, 1,000 fine, $1.07; Sterling bills on London, 60 days, $4.81½; Bar Silver, per ounce, 925 fine, 49¼d.

COMMERCIAL

FLOUR—Best brands of City Extra, $4.25 to 4.80; medium grades, $3.50 to 4.00; Shipping Superfine, $2.50 to 3.50.

WHEAT—$1.25 per ctl.

BARLEY—Feed, 97½c to $1.00.

OATS—No. 1, $1.30 to 1.37½.

FEED—Bran, $18.00 @ 19.90; groundbarley, $21 50 to 23 50; middlings, $17 00 to $19

POTATOES—50c to $1.00 per cwt.

FRUIT—Lemons, $1 50 to 2.50 per box for California; Bananas, 1.50 to $3.00 ₱ bunch; Apples, 35c to $1.25 per box; Pears, $1 to $2.00 per box; Grapes, 30c to $1 per box.

VEGETABLES—Cabbage, 50 to 60c per ctl.; Green Peas, 4 to 5c per ℔; Tomatoes, 50c to 75c per box; Cauliflower, 50c to 60c ₱ doz; Turnips, 50c to 60c per ctl; Marrowfat Squash, $6 to 7 00 per ton.

HAY—7.00 to 16.00 for all grades. Straw, 55 to 65c per bale.

BUTTER—Choice, Cal. 26½c to 27½c.

CHEESE—Cal. 12½ to 13½c choice.

EGGS—35 to 38c per doz for Cal.

HONEY—Strained, 4c to 5c for white.

BEEF—8 to 9c first quality; to 6½c for third.

MUTTON—Wethers, 6c; Ewes, 5½.

LAMB—7 to 8c.

PORK—Live hogs, 4½ to 4¾c for hard grain hogs on foot; dressed do, 7¼ to 7½c.

WOOL—6c to 20c

HIDES AND SKINS—Sheep skins, 10 to 20c for shearlings; 30c to 50c for short; 60c to 70c for medium; 90c for long wool.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN AMMONIA.

THE TEST:

Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



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ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO., MAKERS OF

Dr. Price's Special Flavoring Extracts,

The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Yeast Gems

For Light, Healthy Bread, The Best Dry Hop Yeast in the World.

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CHICAGO. - ST. LOUIS.

FOR SALE BY

John F. Cutting & Co., Agents

SAN FRANCISCO, CAL.

LIGHT HEALTHY BREAD



DR. PRICE'S LUPULIN YEAST GEMS

The best dry hop yeast in the world. Bread raised by this yeast is light, white and wholesome like our grandmother's delicious bread.

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PREPARED BY THE

Price Baking Powder Co.,

Man'f'rs of Dr. Price's Special Flavoring Extracts,

Chicago, Ill. St. Louis, Mo.

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LESSON LEAVES. 100 copies, $8 a year; single copies, monthly	"	8 cents

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FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

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IN NEW AND ARTISTIC DESIGNS.

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It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success wherever introduced. Address J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

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Men's Youths' and Boys'.

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—:HAS REMOVED:—

To Commodious Quarters, No. 115 and 117 Clay street, where they will be glad to receive orders from old patrons, or new. Send for price-list.



Watches Cleaned, $1.00

Glasses, 10 cts.

All work guaranteed.

W. A. HAMMOND,
No. 4 Sixth Street.

Established in S. F. for Fifteen Years

The Pacific.

SAN FRANCISCO, CAL.

News Items.

COAST.

The Idaho Legislature has convened at Boise City.

The Indian school at Forest Grove contains 186 children.

The Oregon State Legislature will convene Monday, January 12, 1885.

Immigrants are said to be settling in Southern California at the rate of 800 per week.

In an area of 100 square miles in the Wood River country, Idaho, are 5,300 mines located.

The splendid mica deposits of Santa Fe and Rio Arriba counties, N. M., have grown in great public interest.

LOS ANGELES, December 11th.—The Chief of Police made a descent on four gambling-houses last night and arrested twenty-five players.

During the past week 638 immigrants arrived in this State, as reported by the Immigration Bureau. Of this number 225 stopped off at interior stations, the remainder coming direct to this city.

At a meeting of the Canadian Pacific Directors the selection of Coal Harbor as the Pacific terminus of the line was ratified. A company has been formed to construct wharves, harbors and other terminal facilities.

The Union Pacific railroad has receded from its late raise on freight rates for ore between Wood river and Salt Lake and restored the old rate, as far as the Queen of the Hills is concerned, till January 14th. Owners would have shut down if the raise had been enforced.

PORTLAND (Or.), December 11th.—This afternoon Portland packers sent the first shipment of fresh Columbia River salmon to London, England. They were sent by the Pacific and Northern Pacific express. They will arrive in London in fifteen days.

Since the furnace started in 1883, the Arizona United Verde Copper mines have produced 2,891 tons of refined copper, and 237,951 ounces of silver. Estimating copper at $250 per ton, and silver at $1 per ounce, this gives $787,451 as the total gross product. The above return shows an average of 7½ tons of copper bullion per day for the one thirty-ton furnace which has been running.

EASTERN.

The Philadelphia Y. M. C. A. held the 27th anniversary of its noonday prayer-meeting November 23d.

Francis D. Moulton, famous for his connection with the Beecher-Tilton affair, died Wednesday night, December 3d.

BRIDGEPORT, CONN., December 9th—The steamer *City of Springfield* was obliged to put into this harbor last night on account of the gale.

Connecticut, with its population of 623,000, has over 6,000 persons who are more than 80 years of age, 20 of whom are centenarians.

The 400 Chinamen in Philadelphia have formed a guild to provide a place for their evening meetings, and for medical treatment and legal advice.

The Astor Library in New York city now contains 208,429 volumes. Mr. John Jacob Astor gave $15,000 the past year for the purchase of new books.

Wm. H. Vanderbilt, through his counsel, has filed in the New York County Clerk's office a judgment recovered against Ulysses S. Grant for $155,000.

The *Christian Weekly* reports that "the railroads of this country employ 2,000,000 men, or half as many as are working in all other industrial establishments." Is this true?

The President has sent to Congress a message favoring the ratification of the new treaty with Spain, accompanied by a communication from Secretary Frelinghuysen explainining the provisions of the agreement.

The draft of the new Hawaiian treaty has reached the Senate; it cannot go into effect until it is favorably passed on by both houses of Congress; four members of the California delegation propose to speak against it.

FOREIGN.

The new Hawaiian treaty has not yet reached the Senate.

La France says the Chinese commanders have been ordered to suspend hostilities.

One hundred hosiery operatives have left Nottingham for America, where employment is engaged and awaiting them.

The Berlin Missionary Society recently celebrated the semi-centennial of the departure of its first missionary to the heathen.

Minister Foster yesterday presented the recently negotiated commercial treaty with Spain to the State Department; it is strongly opposed by Eastern sugar refiners and cigar manufacturers.

A dispatch from Odessa to the London *Times* says Turkish atrocities in Macedonia are increasing. Two hundred Christians were murdered within the past few weeks, and three villages were burned.

Two ships are loading at Hull, England, with steel rails for the Vancouver Island Railway, and the steamer Enterprise and several other ships are loading with rails at Newport, Wales, all for Victoria.

The Congo Committee, at Berlin, has provisionally accepted the French neutrality proposals, which provide for the free navigation of all rivers and canals, and free passage over all railways and roads, both in the Congo and Niger countries, by all nations, peaceful or belligerent, for the purpose of commerce, in time of war.

W. C. T. U.

The papers gave such detailed accounts of the National W. C. T. U. held at St. Louis that I did not send an account of that meeting to our papers. But a St. Louis *Republican* has been sent me containing an interesting article on that Convention entitled, "Public Movements Among Women." The writer desired to have "a sort of an analysis of its statistical data, such as will shed a mild philosophical light on its true spirit and meaning."

Many questions were asked. The first was regarding the average age of the members of the Convention. What a strange question to ask concerning a convention of ladies! But, venturing to "guess," I should say the average age would be forty or forty-five years.

The next questions were, "Were they married women? and did they give the opinion of their husbands?" I should think the large majority were married women, who gave their own opinions, but whose husbands are in sympathy with the work. The idea, perhaps, was, "Did their husbands believe in the affiliation of the W. C. T. U. with a political party?" We had no way of knowing; in many instances I knew husbands and wives heartily agreed in deeming it unwise for the W. C. T. U. to become partisan, whatever individual as such might choose to do.

The next question was, "How many of the members have personally suffered under the great social evil?" Many, I know, had seen their dear ones go down to drunkards' graves, while large numbers, like those who represented our own State, were engaged in the work not because of any personal feeling, but from philanthropic motives, the same as in any other great work to uplift humanity; the strong to help the weak resist temptation. This was our first step in this work. Our second is broader—to urge upon our law-makers to remove temptation by judicious laws, and our gentlemen friends to see that good laws are enforced. On the morning on which definite action was to be taken, the resolution upon the position of the W. C. T. U. to a political party was handed to each member as she entered the Church. After long and earnest discussion it was decided by a large majority to affiliate with the party most aiding the cause of temperance. It was distinctly stated that each State would be free to act as the State W. C. T. U. deemed wise. This was merely the action of the National Society, which the National Secretary stated was always expected to be ahead of individual States. California, Iowa, Ohio, District of Columbia, and possibly some other States, voted to remain as in the past, non-partisan. I observe, since then, by a card in a Philadelphia paper signed by the State Officers, that Pennsylvania desires to be non-partisan; so, I am sure our work will, in the future, at least in very many States, be carried on as heretofore. Mrs. Mary E. Hunt of Boston, who has done such successful work in many States in effecting legislation regarding compulsory education, begged of the Convention, for the sake of the children, to be non-partisan. Now, she was welcome wherever she went in the name of the W. C. T. U., as all were desirous to save the children, and if there were no party question in the matter, they would aid in scientific instruction or temperance in our public schools. We sincerely hope the California Legislature will pass laws similar to those of New York on this matter of education. While there was marked difference of opinion, there seemed to be but one desire, and that was to consider only the best interest of the temperance cause as each delegate saw it. To show how widely different good people's angles of vision may be, I give but one incident. Mrs. J. Ellen Foster of Iowa, known to us in California, and Mrs. Mary T. Lathrop of Michigan, as pronounced for the Third Party as Mrs. Foster is for Constitutional Prohibition, each were allowed fifteen minutes to open the discussion; others, five minutes on either side. A clergyman came down the aisle, and took his seat near me in the portion assigned to delegates. When Mrs. Foster spoke he said, or his friend next to him, "What sophistry!" on the other side some one whispered. "That is logical!" And just the same ideas, with other words, were expressed when Mrs. Lothrop spoke on the other side. Many were, no doubt, influenced in their vote by the thought that Miss Willard, who gives so much time to this work—indeed, devotes her entire life to it—must know what was the wisest thing to do. One State President from the far East said to me, "I prayed over this matter at noon; I felt that Miss Willard must know better than I, so I voted yes; but there is a *hereafter* for me when I get back to the State." I looked in vain after election for the large numbers in the South, of whom we have heard so much, who "could not be Republicans and would not be Democrats." I do not see but it was, as before, "a pretty solid South."

But when the political question was left out, or gotten over, all else connected with the Convention was quite delightful. Miss Willard said, in accepting the office: "I have lifted my hand up to the blue sky and asked God to fill it. Oh, sisters, pray for me, that I may be true and loyal, and may be more humble as our work widens!"

The new Superintendent of the kindergarten department, Mrs. E. G. Green of St. Albans, President of the Vermont W. C. T. U., is already planning great things. St. Louis has large numbers of kindergartens connected with the public schools of that city, the result of one lady's untiring efforts.

General Henderson's delightful home was thrown open for the entertainment of a few of the delegates. It was late when we arrived, but we there met Mrs. Mary B. Willard; editor of the *Union Signal*, Mrs. Mary Lowe Dickenson, one of the writers for the *Century*; Mrs. Piersall Smith, so well known on both continents for her wonderful Bible readings and writings. Mrs. Pierson of Manchester, Vice-President of the British W. C. T. U., was also there.

At the California W. C. T. U., early in January, a full report of the National W. C. T. U. annual meeting will be given; also, of the delightful trip over the Denver and Rio Grande road.

MRS. P. D. BROWNE,
Pres. California W. C. T. U.
Montreal, December 6, 1884.

Several boys were arrested in this city last Saturday night for violation of the 8 o'clock ordinance, which requires them to be at home after that hour. If this ordinance were made to apply to pretty old boys it would be a good thing.

Publishers' Department

Entered at the postoffice at San Francisco as second-class matter.

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Any old subscriber sending the name of one new subscriber, with $2.50, can have his own paper another year for $1.75.

Payment for THE PACIFIC, when sent by mail, should be made in Money Orders, Bank Checks, or Drafts. When neither of these can be procured, send the money in a registered letter to THE PACIFIC. All postmasters are required to register letters whenever requested to do so.

The date against your name on the label of your paper shows to what time your subscription is paid.

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We will send the PACIFIC one year (price $2.50 a year) to any new subscriber, or to any old subscriber renewing *in advance*, with any of the following publications, for the price named in the second column. The price in the first column is that of the publication named alone. *Each column includes prepaid postage.* After the receipt of the first copy of any publication, complaints, if necessary, should be sent to the office where it is printed.

American Agriculturist	$1.50	$3.50
Christian at Work	3.00	5.00
Demorest's Monthly Magazine	2.00	4.00
Godey's Lady's Book	2.00	4.00
Harper's Weekly	4.00	5.75
" Magazine	4.00	5.50
" Bazar	4.00	5.50
Scientific American	3.20	5.00
The Century Magazine	4.00	6.00
St. Nicholas	3.00	5.00
Wide Awake	2.50	4.50
The Independent	3.00	5.00
North American Review	5.00	6.35
Congregationalist	3.00	5.10
Littell's Living Age	8.00	9.50
Illustrated Christian Weekly	2,50	5.00

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A patient residing at Binghamton, N. Y., after using Compound Oxygen for two years, gives the gratifying result:

"For two years I could not stand on my feet but for five minutes at a time, or talk as many minutes; but now I can walk four or five miles, and do business all day. And I owe my recovery to health to the persistent use of Compound Oxygen, for I used it about two years, gaining a little all the time. Nearly all the physicians who attended me gave me up, and some said they could number my days."

Our "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address DRS. STARKEY & PALEN, 1109 and 1111 Girard street, Philadelphia.

All orders for the Compound Oxygen Home Treatment directed to H. E. Matthews, 606 Montgomery street, San Francisco, will be filled on the same terms as if sent directly to us in Philadelphia.

A healthy body is indispensable to a vigorous mind. A bilious and dyspeptic man, whose blood drags sluggishly in his veins, can neither think clearly nor act wisely. Ayer's Pills will stir up the liver, excite the stomach and bowels to activity, open the pores of the system, renovate the blood, and restore a healthy tenement for the mind.

SLEEPY CONGREGATIONS.

Sometimes clergymen unjustly blame themselves for the drowsiness that pervades their congregation at the evening services. The true case, not infrequently, is the improper position of the lamps or gas-jets, which throw the light into the eyes in such a way as to make closing the lids involuntary. By the use of proper reflectors the lamps can be placed near the ceiling, and a soft, pleasant light will be diffused about the room. The best reflectors are manufactured by I. P. Frink, 551 Pearl street, New York. They have proved very satisfactory in many large churches in cities where gas or electric light is used, as well as hundreds of small country churches where kerosene lamps are the only illuminating means available.—[Christian Union.

The chief advantage secured in the new upright pianofortes which the Mason & Hamlin Company are now introducing is undoubtedly in their quality of tone, which is, of course, the fundamental excellence in any piano. By their new arrangement the strings are accurately and securely held, being subject to little or no variation from changes of temperature, humidity of the atmosphere, etc. More perfect and accurate vibrations of the strings are thus secured, which are essential to tones entirely musical and free from mere noise. The greater durability and freedom from liability of the Mason & Hamlin piano to get out of tune come from the same cause. This improvement in these pianos is added to the best modes of construction heretofore employed.—*Boston Traveler.*

ROCK CANDY DRIPS, imported by Smith's Cash Store from Eastern markets, is one of the finest table syrups ever offered to the public. In accepting the offer made of free papers, be sure to designate which paper you saw it advertised in, and give correct address.

We recommend our readers to buy their gents' furnishing goods of Hess & Irving, whose advertisement you see in this paper. This is a reliable house; they make goods to fit, and rates are reasonable.

ROOMS.—Persons desiring to rent desirable rooms in the best parts of San Francisco by the day, week or month, with or without board, at low rates, please call at office of or send to THE PACIFIC.

"BEAUTIFUL CRAFTON."

This celebrated health retreat is near the base of San Bernardino mountain, 2,300 feet above sea level, an altitude most desirable for invalids. Terms are reasonable, table good; always plenty of milk and cream. Address M. H. Crafts, Lugonia P. O., Cal. tf

THE KING & MORSE CANNING CO.

Offers the choicest Fruits, Jams, Jellies and Sauces, especially prepared for family use, in order to save the housekeeper the trouble, expense and inconvenience of "putting up" the same class of goods at home. All cans or glasses found bearing the label of this company will be found equal, if not superior, to those packed by the most careful housewife, and can be relied on every time.

Schafer & Co., whose advertisement has been before in this paper, will now again be found in another column. We take pleasure in calling the attention of our readers to this clothing house. Don't go roving around when you want anything, but look at the advertisements in THE PACIFIC, and you will not go astray and get cheated.

"Where shall I buy a good hat?" "At Herrmann's, 336 Kearny street," is our ready reply. We wear his hats, and so do very many of our friends, and are satisfied. He has recently doubled the size of his store, which shows deserved prosperity.

PRICES CURRENT.

SILVER—Bar Silver, per ounce, 1,000 fine, $1.07; Sterling bills on London, 60 days, $4.81½; Bar Silver, per ounce, 925 fine, 49½d.

COMMERCIAL

FLOUR—Best brands of City Extra, $4.25 to 4.80; medium grades, $3.50 to 4.00; Shipping Superfine, $2.50 to 3.50.

WHEAT—$1.25 per ctl.

BARLEY—Feed, 97½c to $1.00.

OATS—No. 1, $1.30 to 1.37½.

FEED—Bran, $18.00 @ 19.90; groundbarley, $21 50 to 23 50; middlings, $17 00 to $19

POTATOES—50c to $1.00 per cwt.

FRUIT—Lemons, $1 50 to 2.50 per box for California; Bananas, 1.50 to $3.00 ₱ bunch; Apples, 35c to $1.25 per box; Pears, $1 to $2.00 per box; Grapes, 30c to $1 per box.

VEGETABLES—Cabbage, 50 to 60c per ctl.; Green Peas, 4 to 5c per ℔; Tomatoes, 50c to 75c per box; Cauliflower, 50c to 60c ₱ doz; Turnips, 50cto60c per ctl; Marrowfat Squash, $6 to 7 .0 per ton.

HAY—7.00 to 16.00 for all grades. Straw, 55 to 65c per bale.

BUTTER—Choice, Cal. 26½cto 27½c.

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BEEF—8 to 9c first quality; to 6½c for third.

MUTTON—Wethers, 6c; Ewes, 5½.

LAMB—7 to 8c.

PORK—Live hogs, 4½ to 4¾c for hard grain hogs on foot; dressed do, 7¼ to 7½c.

WOOL—6c to 20c

HIDES AND SKINS—Sheep skins, 10 to 20c for shearlings; 30c to 50c for short; 60c to 70c for medium; 90c for long wool.

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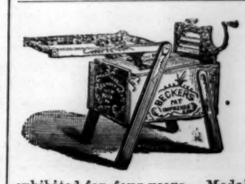
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